

THE CLIMAX OF THE AGES

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Introducing

! Earth's Coming Glorious King

A PRESENTATION of the Divine Purpose with mankind, and an examination of the workings of this Purpose in human history, including our own times. Together with a consideration of Prophecied Events of the most momentous character, eventuating in the establishment of the Divine Kingdom on Earth.

By

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"That in the dispensation of the fullness of times He might gather together in One all things in Christ, both which are in Heaven, and which are on earth; even in Him."
—Ephes. 1: 10.

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PREFACE

We are living in stirring, anxious, and perplexing times. Any reasonable and demonstrated exposition of the causes and outcome of existing conditions has some claim on the attention of intelligent and thinking persons.

As a key to the making manifest of the real significance of all past history, a complete explanation of existing conditions, and an infallible guide to understanding of coming events, the Scriptures are incomparably enlightening and authoritative.

• The Exposition presented in this Work has been prepared by honest and unbiassed study of the Scriptures. No organisation or particular system of doctrine has in any way influenced or limited the matters expressed in the Work. That which has been found in the Scriptures is presented in the Exposition. Where these "views" agree with those presented in other Expositions, the Author has not blindly followed other Writers, although he gladly and thankfully acknowledges the many benefits received from these. Where differences with others are disclosed in this Work, it is hoped that the evidence presented will fully justify the position taken.

Seeing that the general Subject treated is a matter of Divine Revelation, then the somewhat numerous quotations from Scripture are very necessary. As it is utterly impossible to quote every reference in full, the Reader is requested to closely examine the many references given.

A grateful acknowledgment of the sympathy and co-operation of all interested in the preparation and publication of this Work is here tendered by the Author.

THE CLIMAX OF THE AGES

CHAPTER 1.

THE SUBLIME PURPOSE OF GOD WITH MANKIND.

Divine Arrangement and Supervision of human affairs. **THY KINGDOM Come.** Who are the Subjects of the Kingdom? Difficulties and presumed hindrances considered. No limit to the Subjects. But the rest of the dead lived not again until the thousand years were ended.

DIVINE ARRANGEMENT AND SUPERVISION OF HUMAN AFFAIRS.

That human life and history are not mere matters of chance, nor the manifestation of a meaningless struggle without any reasonable sequel, should be manifest to every intelligent thinking person.

“Yet I doubt not through the Ages one increasing Purpose runs,” presents a commendable attitude resulting from recognition of the evidences of Divine Wisdom, Power, and Goodness, such “evidences” also foreshadowing, “that One Divine Event to which the whole Creation moves.”

Creation must have had a Creator, but, beyond the evidences supplied by its own existence and in its marvellous composition, it is unable to present any Revelation of the Moral designs and purposes of its Maker. Such a Revelation is a manifest necessity to the enlightenment of mankind.

The Credentials of the Scriptures in this connection are of the highest order. The Divine Purpose in the Creation and in the destiny of Man and the Earth, finds full exposition in its pages. “Known unto God are all His Works from the beginning of the World.”

Acts 15: 18. "But now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the Everlasting God, made known to all nations for the obedience of faith." Romans 16: 26; Isai. 45: 18.

The declared Truth that God is working out a revealed Plan on Earth and with Mankind, formed by Himself at the beginning, removes all causes for hopelessness and sadness from human affairs. The success of this "Purpose" is not dependent upon human nature, and is not being defeated by anything human nature does or leaves undone. The wonderful Divine foreknowledge enabled Him when arranging His Plan, to foresee the course imperfect human nature would take, and to so order His Works and operations, as to realize success to the beneficent design of Creation. In Romans 3: 3, 4, Paul asks and answers a very pertinent question. "Shall their unbelief make the faith of God of none effect? "God forbid; yea, let God be true, though every man be false." There is plenty of scope for the exercise of human free agency, within the compass of the Divine sovereignty; the guaranteed success of the Divine Plan with mankind does not involve the setting aside nor violation of human free will, choice, or action.

Human history, as treated in the Scriptures, is the record of Divine operations on Earth; if not always of His direct appointment, at least of His permission and supervision. History, in the Bible, is not the mere natural development of human society. It is divided into distinct Epochs, Ages, Dispensations, through which His diversified "Purpose" has been operating. All changes of times, alterations of conditions, establishment or destruction of Empires, have resulted from the directing hand of Him, "Who changeth the times and seasons, who removeth Kings and setteth up Kings." Dan. 2: 21. From the first description of the Creation of a human pair in an Earthly Paradise, through all succeeding periods outlining the experiences of a human race on Earth, culminating in the

Prophesied climax of a new and glorious state on Earth, and bringing the restoration of the human race to the conditions of an Earthly Paradise, the Bible is a revelation of the Divine Designs and Operations with man and the earth. There is but One Scene and One Subject of operations.

All past and present history of mankind displays the dominion of God in the Kingdoms of men. "The Most High ruleth in the Kingdom of Men and giveth it to whomsoever **He will.**" Dan. 2: 37; Dan. 4: 32-35. Recognition of this phase of the Divine Dominion during the whole of this present order of things, assists in the appreciation of perfect success in domains that appear otherwise to manifest dismal failure. The course of events from the commencement of history, has been along lines foreseen by the Great Designer, and has thus realized all His purposes and forecasts. "According to the Purpose of Him who worketh all things after the counsel of His own will." Ephes. 1: 11; "So shall My Word be that goeth forth out of My mouth; it shall not return unto **Me, Void,** but it shall accomplish that which **I please,** and it shall prosper in the thing whereto I sent it." Isaiah 55: 11.*

It is the presence and operation of the Divine Plan in human history, realizing the Divinely-promised success in every department, together with the full accomplishment of the discipline of man universal, that fills the mind of every enlightened Bible Student with hope and peace, and enables all such to look forward with the greatest confidence and joy to the final phase of this wonderful Purpose of God. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15: 4.

In striking contrast with many human theories, the Scriptures are emphatic in teaching that there is but One Supreme Power, One Universal Authority without any competitor, and human kingdoms and authorities are not in conflict with this Divine

Supremacy. For His present purposes, their right and authority to rule, is conferred by Him and this, apart from their recognition of the fact. The "Divine right of Kings," correctly understood, is true. In Romans 13: 1, 2, the Apostle writes, "Let every soul be subject unto the higher powers. For there is no power but of God; the Powers that be are ordained of God." They are neither usurpers, nor established by any rebel to Divine dominion.

Jehovah sent His Prophet to the King of Babylon—a heathen Prince—to enlighten him concerning this Divine authority for his kingdom. Dan. 2: 36, 37. "Thou, O King, art a King of Kings; for the God of Heaven hath given thee a kingdom, power, strength and glory." This one illustration applies to all earthly kings. All power proceeds from God. But, this lease of power on earth given by God to human rulers and authorities, is not unlimited in duration. *It is for a Period Divinely arranged, and specified in His Word. Luke 21: 24, specifies the limit of this period. "Until the times of the Gentiles be fulfilled." Note also Rev. 17: 17. Here is a terminus marked out, a point beyond which the kingdom of men cannot go. Whatever difficulty may exist as to the 'correct interpretation of Prophetic Times, there is not any as to the revealed truth of a definitely marked terminus to human kingdoms. There is no ambiguity in this connection.

As clearly made manifest, the captivity of Judah in Babylon at the commencement of Nebuchadnezzar's reign, marked a definite historical Epoch, from which the "Times of the Gentiles" are counted to their completion. The "Kingdom of Men," from that starting point was to be limited to Four Gentile and Universal Empires, succeeding each other in the dominion of the Earth. The Fourth and last of these, the Roman Empire, breaking up, or subdividing its estate and authority, into a number of smaller States, and continuing in this divided condition until the climax. The Fifth Universal Kingdom on Earth, is to be the Kingdom of

God. Dan. 2: 37-45; Dan. 7: 14-27. The force of Christ's term, "The Times of the Gentiles," in application to this long period of history, is seen in application to the humiliation as a nation, of Israel, and the scattered condition of her people as the generally despised subjects of all Gentile Kingdoms, as well as in the continuous dominion for the whole Period of Gentile Empires. Luke 21: 24. Just as the beginning of "Gentile Times" marked the ending of Jewish nationality, so the ending of "Gentile Times" marks the time of the restoration of Jewish nationality under Messiah, who will also be king over the whole earth. Acts 15; 16; Jeremiah 23: 5-8. The confirmation of the Prophetic forecast of the order of "Gentile Times," in the successive Empires and their varied characteristics, and in the unchanging condition of the people of Israel, as presented in the **history** of the Period, is a tribute to the wonderful accuracy of Prophecy.

"THY KINGDOM COME."

In stating the fact of the Divine appointment and management of all human affairs, during past and present times, the Scriptures reveal the infinite difference between this management and supervision of human kingdoms, and that associated with the coming Divine Kingdom on Earth administered by Christ. "The Most High ruling in the Kingdom of Men," is quite distinct from His rule when, "The Kingdoms of this world become the Kingdom of Our Lord and of His Christ." Rev. 11: 15. In contrast with popular clamour, and in strict agreement with the facts of history, those raised up to power and authority by Jehovah in the present Kingdoms of Men, are not the best of mankind, but generally the worst. Daniel 4: 17. "That the Most High ruleth in the Kingdom of Men, and giveth it to whomsoever He will, and setteth up over it the basest of men." But, in His own coming kingdom, "the basest of men" have no authority or power; only those whose characters have been moulded in this life by Divine truth and grace.

into some resemblance of the Divine Character, have any part in the administration of that perfect Kingdom. "They that are with Him are called, and chosen, and faithful." Rev. 17: 14; "These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the Throne of God." Rev. 14: 4, 5; Rev. 5: 9, 10. Contrast with Gal. 5: 19-21.

It is clear that, so long as present human Kingdoms rule the Earth and Mankind, the Kingdom of God is not in existence, for its domain is the same as the one occupied by them. The dominion over the human race and of the whole Earth is the "domain" both of the Kingdom of Men, and the Kingdom of God. It is surprising that any Bible Students could ever have confounded this promised Divine Kingdom, with anything transpiring on Earth during the course of this present order, and even more surprising that any can seriously contend for its existence away from the Earth and in other parts of the Universe. Even Christ's first advent did not bring nor establish this Divine Kingdom, for at His trial before Pilate, Jesus declared, "My Kingdom is not of this world," John 18: 36, it is not, therefore, in existence anywhere, so long as this "World"—or order of things—lasts. Surely Christ's instructed prayer to His disciples is sufficiently emphatic. "Thy Kingdom come, Thy will be done on Earth, as it is in Heaven." Matt. 6: 10. In Luke 19: 12, Christ's departure from the Earth to Heaven is said to be for the purpose of "receiving for Himself a Kingdom, and to return," and in verse 15 it is specified, "When He was returned, having received the Kingdom." Christ is the King of this Kingdom and its establishment on Earth awaits His return with it. Till then we pray for its coming.

The establishment of this Kingdom on the Earth brings the goal of intelligent faith, the fruition of instructed hope. It is not something added to other hopes. There is no other "Hope" save this, and no

other is needed. Nothing grander or more glorious could be presented as the climax of Christian discipleship and the great and perfect remedy for all Earth's woes.

Like all other Kingdoms on Earth the coming Divine Kingdom embraces all the necessary essentials of a genuine Monarchy and Kingdom. It is, indeed, remarkable that "the Kingdoms of Men" should in these particulars present such a faithful illustration of the Divine Kingdom, the similarity is too striking to be accidental. But, it is equally remarkable that, so many professed believers in the Scriptures have neither understanding of nor belief in the reality of this coming reign on Earth, and regard such a dominion as being at variance with a "Spiritual Kingdom." "Reigning with Christ;" reigning on the Earth; "tasting of the powers of the world to come," have no real or definite meaning apart from their association with the real Kingdom to be established on Earth. 2nd Tim. 2: 12; Rev. 20: 4-6; Rev. 5: 9, 10; Heb. 6: 5.

The first essential to a real kingdom is an executive head. A King. "And the Lord shall be King over the whole Earth." Zech. 14: 9. This is a new feature and arrangement, entirely distinct from that of the "Most High ruling in the Kingdom of Men." It marks the Personal Presence on Earth of the New Divine Majesty. "The Lord thy God shall come and all the Saints with Thee." Zech. 14: 5; Matt. 25: 31. This also presents a realisation of the promise made to the Mother of Jesus before His birth, in Luke 1: 32, "And the Lord God shall give unto Him the Throne of His father David." His occupancy of this Throne not only makes Him King over Israel, but over the whole Earth. "Yea, all kings shall fall down before Him; all nations shall serve Him." Psalm 72: 11.

Second.—The coming Universal King has His Metropolis, and Seat of Government. The City of Jerusalem is the Throne of the Lord; the City of the Great King; the Metropolis and joy of the whole Earth. Jeremiah 3: 17; Matt. 5: 35; Zech. 14: 16, 17;

Psalm 48: 2, 3; Isaiah 2: 2; Ezekiel 48: 35; Isaiah 24: 23. It is impossible not to note how the Personal Presence and manifested glory of the King is associated with this Metropolis of the Divine Kingdom. It is not from Heaven, nor from any invisible state, that the Divine Government of the Earth is administered.

Third.—Associate Rulers. The coming King is a “King of Kings and Lord of Lords,” Rev. 19: 16. His universal dominion is shared by all His approved people of this life. “To him that overcometh will I grant to sit with Me in My Throne.” Rev. 3: 21. Illustrations of the strict literalness of this are presented in Christ’s teachings. The twelve Apostles of Christ are to occupy the “twelve Thrones over the twelve tribes of Israel,” when the Son of Man sits in His Universal Throne. Matt. 19: 28. Dominion over “Ten Cities” is given by Christ at His return to one “faithful servant,” and over “Five Cities” to another. Luke 19: 17-19. The Apostle Paul asked the Corinthians, “Do ye not know that the Saints shall judge the world?” 1st Cor. 6: 2. It is concerning the same that Isaiah 32: 1, applies, “Behold, a King shall reign in righteousness, and Princes shall rule in Judgment.”

These references, with many others of a like character, make manifest that there is not anything vague or indefinite in the promised “dominion” to these “Joint heirs of Christ.” The Thrones over the tribes of Israel; the “Cities,” “Judging the world,” etc., clearly reveal the **Earthly** locality and associations of the promised dominion. The vastness of this Divine and Universal Kingdom, its unprecedented area of territory and immense numbers of subjects, contribute to making manifest the need for the large number of associated Kings or Princes. Just as the numbers of the subjects of this Divine Kingdom will so vastly exceed those of all previous Kingdoms on Earth, as to make them appear tiny by comparison, so the numbers of the Royalties will far exceed those ruling the Earth in any past or present generation. This increase is

illustrated in the one matter of the twelve tribes of Israel. Only one King ruled this nation of twelve tribes until the division into two nations took place. Two Thrones were then established, but never more than these. Under the coming Divine Kingdom, "Twelve Thrones," with their twelve Kings, wield dominion. The numbers of the subjects of each of these "Twelve Thrones" far exceeds the totality of the whole "twelve tribes" in any past or present generation.

The indescribable glory of being made like Christ in Nature, and of sharing His dominion over mankind, is a feature that intensifies the prayer, "Thy Kingdom Come," with all those who in this life have learnt of Him and are seeking to become like Him. Intelligent understanding of and faith in the Divine promises removes all false hopes, and makes the inheritance of this coming Kingdom of God the one attractive force.

The fourth essential of a Kingdom is Territory and Laws. The first of these has already been noted, "King over the Whole Earth." Never before has there been a Kingdom embracing every land on Earth. "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the Earth for Thy possession." Psalm 2: 8. The second feature, of Laws, is prominently placed in the Prophets. A new code of laws, civil and religious, and universal, is to be introduced and established, from the Headquarters of the Kingdom. "He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." Isaiah 2: 2-4. All the statutes of the nations will be abolished. All Parliaments dissolved. Existing Courts of Justice, with all their associated means of enforcing human laws, and visiting punishment on transgressors, will be completely dispensed with. Not a relic of the Kingdom of Men will remain. In describing the removal of every trace of human governments from the Earth, at the establishment of the Divine Kingdom, the Prophet wrote, in Daniel 2: 35, "Then was the iron, the clay, the brass, the silver,

and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them."

The coming King will not require either police or soldiers, He will not need any witnesses to give evidence where wrong doing is performed by any of His subjects. All requisite power is vested in the King and His Royal Associates. So far as violence or crime is concerned—persons injuring or interfering with others—we are assured that, for the whole kingdom age, **crime will be absent** from the Earth. Not a theft, murder, or personal injury of any kind from others throughout the whole Earth for a thousand years is the astounding forecast of the Prophets. "They shall not hurt nor destroy in all My Holy Mountain; for the Earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 9. "They shall dwell safely in the wilderness, and sleep in the woods. They shall dwell safely, and none shall make them afraid." Ezekiel 34: 25, 28.

This remarkable result of universal freedom from crime and violence is not the manifestation of the changed nature of mankind, but results from the all-embracing authority of the Divine Government. A most wonderful restraint is placed on the evil or criminal tendencies in human nature by the Divine power of the King, and this without even the recognition of the subjects. Self deception and injury, together with deception and injury of others, by the evil and criminal tendencies in human nature, are held in check in every subject. This wonderful operation is outlined in the powerful and beautiful symbols of Rev. 20: 2, 3, "That he should deceive the nations no more till the thousand years be fulfilled."

The Divine Purpose in the Coming Age, and under the New Laws of the Divine Kingdom, is the providing of the fullest opportunities and privileges to mankind, and no interferences with these will be permitted. Even those who have evil in their hearts against others

will be restrained from evil actions that would cause injury to their fellows. The New Laws guarantee that every person on Earth is perfectly safe from any evil interference from others. Every human life is sacred, no mortal possessing the power to take it, or interfere with it in any way. Every right and privilege granted by the Divine Government to all mankind is absolutely secured. The responsibility of humanity is to the New King and His Laws. Any transgressions during the Kingdom Age will not be against humanity, or fellow subjects, but, in neglect of or disobedience to the Laws of the Kingdom. There will not be any compulsion in this connection, no enforcing of obedience. Any and all transgressions against the King and His Laws will be recognised and dealt with by the King Himself, without need of witnesses, or evidence of others. "The Spirit of the Lord shall rest upon Him . . . and shall make Him of quick understanding. . . . And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. But with righteousness shall He judge the poor, and reprove With equity for the meek of the Earth." Isaiah 11:2-4.

These four essentials of the Divine Kingdom would all be purposeless if not associated with a fifth, viz., "Subjects." It is on behalf of these Subjects that the glorious Kingdom of God is established all over the Earth. Those who are raised to the dominion and authority of this Kingdom, together with the King, do not require anything to add to their personal perfection and bliss. It is not in their personal interests that the Kingdom is established. Nothing greater or more glorious than the inheritance entered upon by them at the return of Christ is either needed or possible with these Royal Associates of Christ. The administration of the Kingdom provides a means of perfect service to them, in the interests of those ruled over and taught. This splendid and unselfish service fills in the first Age of Eternity, and brings completion to the Divine purpose commencing with the Creation of this Earthly Order.

WHO ARE THE SUBJECTS OF THE KINGDOM?

A correct answer to this question is of the highest importance. Any uncertainty could only be justified by the absence of information in the Divine Word. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us." Deut. 29: 29. The Subjects of the Divine Kingdom is a matter of Divine Revelation, and this, without any uncertainty or indefiniteness of description. In the Prophetic forecast of the Kingdom and its Subjects presented in Daniel 7: 14, it is written, "And there was given Him dominion, and glory, and a Kingdom, that all People, Nations, and Languages should serve Him." In the Covenant made with Abraham, to be realized in its three phases in the coming Divine Kingdom, the third feature specifies, "In thee and in thy seed shall all the Families of the Earth be blessed." Gen. 12: 3; Gen. 18: 18; Gen. 22: 18. The Prophetic Message of the Angel at Bethlehem, outlining the results to come to humanity through the born Saviour, declared: "I bring you good tidings of great joy, which shall be to All People." Luke 2: 10. When Jesus was forecasting the wonderful results to come to humanity from His own sacrificial death, He declared, "And I, if I be lifted up from the Earth, will draw all men unto Me." John 12: 32. Paul, in contrasting the universal results proceeding from the transgression of the first man, Adam, with the universal blessings and deliverance to, result from the obedience of Christ, writes in Romans 5: 18, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."

These Scriptures, and many others of the same class, are in accord with the fundamental principles of the Divine Purpose. Any objections to their universal application are not the result of any vagueness or indefiniteness in the Scriptures quoted, but from the presence of other theories in the mind, coming in con-

flict with these universal declarations. For any mortal to declare that, the "All Nations, All People, All the Families of the Earth, All Men," referred to in Scripture as the Subjects of the Divine Kingdom, only signify, "**Some, or a Few,**" or a very limited number of one generation of mankind, is serious, indeed, and reveals a lack of appreciation of the fundamental truths of the Divine Purpose with mankind.

There is an infinite difference between entering into the nature and glory of Christ, sharing the Royalty of His Kingdom, and participating in the state of the Subjects of His Kingdom. The one special purpose operating through all the dispensations of this present life is, the selection and preparation of a class from amongst men, to be the future rulers and teachers of the human race, in the Kingdom of God. All the conditional features of the Scriptures are associated with this future position of glory and power. To live and reign with Christ, to have a part in the first Resurrection, to enter into the inheritance of Immortality, or the possession of a "Crown of life that fadeth not away," are only possible to any mortals by the observance of specified conditions, and the attainment through faith and obedience of an approved standing in the Divine estimation.

No conditions or limitations; no specified requirements are associated with the Subject state of the Kingdom. There is not one text in the whole Bible that either promises or denies a part in this "Subject State," to any particular persons or peoples of this present life. The One and only "requisite to participation in this "State" is to be part of the "All Nations, Peoples, and Families of the Earth." All these, in the Divine estimate, occupy the same general standing. Rom. 3: 10-12. No one generation of mankind has contained all the approved People of God, but every generation has included some of these, hence the largest proportion in every generation consists of the "All People, Nations, and Families of the Earth," no one generation having any monopoly in

this connection. It is manifest to sober thought that just as the "taking out of the Gentiles of a People for His Name," of Acts 15: 14, applies to every generation of the Whole Age, so "the residue" of verse 17, to "seek after the Lord," when the Kingdom is "set up," is the remainder of all the generations where the previous "taking out" operated. No one generation provides all those "taken out," nor the "residue" left.*

*The matter of the "dying thief's" request and Christ's promise, in Luke 23: 42, 43, is of interesting importance in this connection. The request, which was also an anxious query, was, "Lord, remember me when Thou Comest into Thy Kingdom." The dying man not only did not enquire concerning any going, or departing, nor suggest that the "Kingdom" was then in existence, but on the contrary, his words disclosed recognition of the distant time when the "Coming into Thy Kingdom" would take place. "Remember Me," is eloquent in this connection. If the man had believed that Christ was going from the Cross to His Kingdom at His decease, the request would have been couched in very different terms; instead of asking for Remembrance at Christ's Coming into His Kingdom, the longing desire could, in this contingency, only be expressed by the solicitation of the boon of accompanying Christ into His—presumed—Kingdom.

It is important to note that Christ's words in Luke 23: 43, are an Answer to the man's anxious query, and a promise to be redeemed when He Comes into His Kingdom. It is therefore evident that in some way, "being with Me in Paradise," must, to be any answer to the man's request, be associated with the "Coming into Thy Kingdom." Hence, as with the request, so with Christ's answer, the time of realization is the same in both. "Thou shalt be with Me in Paradise."

In promising favourable recognition which involved "remembrance," and this, manifestly, in the associations mentioned by the petitioner, Christ did not promise any part or place in the "Kingdom" mentioned by the man. As abundantly revealed in all Prophecy, "Paradise" is to be restored on Earth when Christ comes into His Kingdom, and comprises the delightful conditions on Earth to be shared and enjoyed by all the Subjects of the Divine Government. A part or place in the Kingdom is distinct from "being in Paradise."

It is regrettable that a mere matter of punctuation in the Authorised and Revised Versions of Luke 23: 43, has contributed to the apparent confirmation of theories in direct conflict with all Bible teaching, both on the state of the dead

All past and present generations of mankind occupy the same position and relationship in the Divine Purpose, as the generation living at the Second Advent.

To admit, therefore, that the conditional features of the Divine Purpose are all associated with the present limited call to the nature and Throne of Christ, involves an admission of the unconditional character of the Subject State of the Kingdom. The compulsory acknowledgment that, "All people, nations and languages" (Dan. 7: 14), comprise the Subjects of the Divine Kingdom, embraces the unavoidable recognition that these are the whole human family without any exceptions.

The Subject State of the Divine Kingdom is **unconditional**. It is the beneficent provision for, probably, more than nine-tenths of the human race; a "provision" arranged in the Divine Purpose from the beginning and not, therefore, an after-thought made necessary by any unexpected developments. Since "God is no respecter of persons" (Acts 10: 34), since the generation living on Earth at the period of the Second Advent is not superior to others of preceding centuries; since, moreover, the Divine Kingdom is to be established for the purpose of bestowing upon the human race all the blessings and privileges purchased by Christ—then the Subjects of the Divine Kingdom on Earth comprise all in every generation of human history who have lived and died, together with the living inhabitants of the Earth at the Second Advent.

The matter of punishment for wrong-doing finds abundant scope for the fullest operation in the Divine

and concerning the Kingdom of Messiah. It is evident that Christ's use of "To-day" in this Verse, was only associated with His **Promise**, and not with the **Realization** of that "promise." Since Christ's Coming into His Kingdom is not yet realized, and the Earth is not yet transformed into Paradise, then the promise to the "dying thief" is still unfulfilled. "And Jesus said unto him, verily I say unto thee to-day, thou shalt be with Me in Paradise."

arrangements of this present life of man, and in the infliction of the Divine penalty for sin. Nothing could be more reasonable and impressive than Bible teaching on retribution for wrong-doing, or more effectively display how "God is not mocked" by transgressors. The history of man, individually and collectively, is the living expression of the moral government of God vindicating itself. There is no cause for anxiety in this connection to those who accept Bible teaching. But the boundaries of this domain of Divine retribution (for the transgressions of this present life of man) are reached, when the Divine Kingdom is established. If the "Judge of all the Earth" is satisfied with this, His own arrangement, then, imperfect mortals ought not to find fault with the universal manifestation of His grace.

DIFFICULTIES, AND PRESUMED HINDRANCES, CONSIDERED.

Any and all difficulties to the understanding and recognition of the Divine forecasts of the Subject State of the Divine Kingdom, are created by mistaken ideas of Scriptural teaching on other subjects. • Nothing could be more definite than the Scriptural declarations already noted concerning this "Subject State."

It is surprising how the doctrine of human immortality has gripped humanity, in view of the fact that there is not any authority for it in the Word or Works of God. This doctrine prevailed in most, if not all, Pagan religions, and was incorporated in the Theology of the Latin and Greek Churches of Europe, and by them transmitted to succeeding generations in Christendom. Missionaries are not needed to inculcate this doctrine of the Immortality of the Soul, few heathen people but already believe it.

The assumption that Man is an immortal being involves that, what is termed "death" fixes the eternal destiny of every individual. This is the belief held by most advocates of this doctrine, and inevitably governs their general religious position. To suggest

that the fixing of the eternal destiny of mankind awaits the return of Christ and the operation of His Kingdom, appears to the believer in human immortality to be in conflict with the presumed eternal settlement attained. Most people have never really made any thorough examination of the Scriptures as to whether or not this doctrine is taught therein. Seeming inferences are regarded as sufficient proof, and the complete absence of any definite declaration of human immortality, together with the very definite statements of the "mortal" constitution of mankind, are entirely overlooked. An understanding of the Bible teaching of the true nature of man effectively removes all seeming inferences to human immortality.

Immortality is inherent, indestructible life, impervious to decay, and requiring no support or assistance from without for its continuance. Obviously, this is the Nature of the Creator, Who preceded all things, and from Whom all things have come, and by Whom they are maintained and sustained. Jehovah does not require any support for His Life and Being from any outside source.

Immortality is more than deathlessness, and even the latter is not, and manifestly could not, be associated in the Scriptures with the present life of man. The presence and fact of death is universal with man, and is no deception. "And so death passed upon all men, for that all have sinned." Rom. 5. 12. Immortality is definitely declared as being alone possessed by the Deity, and as being shared by Christ since His Resurrection. "Who Only hath Immortality, dwelling in the light which no man can approach unto." 1st Tim. 6: 16. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5: 26. This definition of Immortality, and its strict limitation to the Creator and His Son, does not permit of any misunderstanding. No others, throughout the vast Universe, possess this inherent Life. The glorious beings in the Home and Presence of God, spoken of as His Angels or Messengers, and possessed of Spiritual Natures and bodies

of dazzling glory and beauty, with Eternal life before them, are not **Immortal Beings**.^{*} Man's present standing is far below that of these Spiritual beings. Concerning the first man, and his state before the "fall," it is declared in Psalm 8, 5, "Thou madest him a little lower than the Angels," and of Christ during His earthly life it is written in Heb. 2: 9. "But we see Jesus Who was made a little lower than the Angels, for the suffering of death."

In view of these Scriptural truths it is no wonder that Immortality is not once associated with the present nature or life of man. It is, however, a matter for ceaseless wonder that the Almighty has graciously offered this unspeakable gift to human beings, who in this life prove themselves true followers of Christ. These are "Joint Heirs with Christ," of **Immortality**, and all involved in that gift and nature. "Heirs of God and Joint Heirs with Christ." Rom. 8: 17. All these are declared as "**Seeking for Immortality**," in a defined course, Rom. 2: 7; and it is concerning these that the Apostle Paul writes, in the associations of Christ's return, in 1st Cor. 15: 53. "And this **Mortal shall put on Immortality**."

To endeavour to establish a private theory, in direct conflict with the definite statements and fundamental truths of the Scriptures, and the manifest facts of human life and history, by mere inferences from apparently vague Scriptures, is neither honest nor com-

^{*}The word "**Equal**" used in reference to the resurrection of believers in Luke 20: 36, "for they are **Equal** unto the Angels," is rendered, "as, or like," in the best translations. "**Equal**," signifies "the same rank," or "like in amount or degree," and is correctly rendered in Matt. 20: 12; John 5: 18; Philip. 2: 6; Rev. 21: 16. The original of Luke 20: 36 (for they are equal unto the Angels), does not indicate the "same rank," or "like in amount, or degree."

Unlike the human but **like** Angels, these are **Spiritual Beings**. By being Sons or "Children of God," and Joint Heirs with Christ, and of thus sharing the nature of their Father, and of their Lord, they are not "**Equal**," but **Higher** in nature than the Angels. "For unto which of the Angels said He at any time, Thou art My Son." Heb. 1: 5; 1st John 3: 1, 2; Rom. 8: 14-17.

mendable. It is unfortunate that the Authorised Version of the Scriptures is responsible for many misconceptions in this connection. A striking illustration is presented in Philippians, 1: 21-23. The Apostle expresses his uncertainty of choice between the two matters of continuing to live in the flesh or dying. Of these two, "What I shall choose I wot not; for I am in a strait betwixt two." But he had an earnest desire for a third matter, obviously distinct from either living in the flesh, or dying. This is expressed in Verse 23, "having a desire to **depart**, and to be with Christ, which is far better." That is, "far better" than either of the two matters of living in the flesh or dying. But, the wording of this verse in the Authorised Version suggests that Paul's desire to "**depart**" meant **dying**, and is so regarded by those who quote this verse in support of their theory of human immortality. How could this "departing" be far better "than living on, or dying, if it was by dying that it was to be realized." Clearly, the matter is contradictory as thus rendered. This results from the use of the word "depart," and the suggestion that, this "departing" relates to Paul. The same Greek word is translated "Return" in Luke 12: 36. "When He will **Return** from the Wedding."

It is to this "Return" and not to any departure of his own, that the third matter of Philipp. 1: 23 applies. This was entirely distinct from living on in the flesh, or dying, and was "far better" than either. Exactly the same reason exists for translating the Greek word "Analousai" by **Return**, in Philippians 1: 23, as in Luke 12: 36. The same event is referred to in both, and the same word used. Since to be "**with Christ**" was the "far better" thing desired by Paul, then, as shown in all his writings, the one and only means of realizing this is, by Christ's **Return**. "So shall we ever be with the Lord" is the Apostle's summary, after his description of the One and Only meeting of Christ and His People. 1st Thess. 4: 16, 17. There are not two ways of being with Christ. All "who love His Appearing will Meet Him on the Day when

it transpires." 2nd Tim. 4: 8. Not any are "with Christ" before that day. As rendered by the best translations. Philippians 1: 23 is given, "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred."*

Is it any cause for surprise, then, that no such words as "Immortal Soul" are found in any part of the Scriptures? But, even the word "Soul" without the prefix "Immortal," and when associated with human nature, is regarded by many as indicating a deathless entity. "A never dying Soul." It is saddening to hear such terms used by people who really believe that the Bible authorises their use. Of the many hundreds of references to "Soul" in the Scriptures, not one even hints of deathlessness, or of conscious and separate existence after death and before Resurrection.

*The theory of continued existence after death,^c or of believers being present with Christ, while they are in a—presumed—dis-embodied condition, is, without any warrant, inferred from Paul's words in 2nd Cor. 5: 8, "We are confident, I say, and willing rather to be Absent from the Body, and to be present with the Lord."

What did Paul mean by these words? His meaning in words written by himself is surely the only correct one. As stated in Verse 4 of this Chapter, the One thing he did not mean, is the very matter which his words in Verse 8 are quoted in support of, by the advocates of human immortality. "Not for that we would be unclothed, but clothed upon." It is evident that being "unclothed" signifies the condition succeeding death, and "clothed upon," applies to that imparted at the Resurrection. Between this "unclothing and clothing upon," those affected are neither "Absent from the body nor present with the Lord," rather, they are "the Dead in Christ."

Paul knew nothing of a living, conscious, dis-embodied condition between death and resurrection. To him that condition was the one of being "unclothed." It is contrary both to Reason and Revelation, to speak of personal existence apart from bodily organisation.

As stated in Philip. 3: 20, 21, it is when "He shall change our vile body, that it may be fashioned like unto His glorious Body," or, as in 1st Cor. 15: 54, "When this corruptible puts on incorruption," that "being absent from the body and present with the Lord," is realised. 1st Thess. 4: 16.

“Set thine house in order, for thou shalt die, and not live,” was the Divine Message to King Hezekiah. Isaiah 38: 1. “Dying,” signifies not living. In the prophesied forecast of Messiah’s death in Isaiah 53: 8, it is written, “He was cut off out of the **Land of the Living**,” a description of the cessation of being between death and resurrection, and in Verse 12, “He poured out His Soul unto death,” is a clear intimation that death comes to every part of the human organization.

The New Testament teaching on the Mortal Nature of Mankind, and the significance of death, is in perfect agreement with that of the Old Testament, as well as with the manifest facts of life. The fact that death was still holding all the generations from Adam to Christ, that not of any of these were living the other side of the grave, is emphasized by Paul; Acts 26: 22, 23, “Saying none other things than those which the Prophets and Moses did say should come. That Christ should suffer, and that **He should be the first that should rise from the dead.**” On the day of Pentecost, when Peter was expounding the matter of Christ’s resurrection, and showing how it was a realization of Prophecy, he also alluded to Christ’s resurrection to Eternal Life as being the **first**. David had been dead for over a thousand years when Peter was speaking at Pentecost, and the Apostle declared that he was still dead. Acts 2: 29, 34. “Let me freely speak unto you of the Patriarch David, that **He is both dead and buried. . . For David is not ascended into the Heavens.**” David was neither Alive, nor in Heaven a thousand years after his decease, but, as Paul declared, Acts 13: 36, “For David . . . fell on sleep, was laid unto his fathers, and saw corruption.”

former was the means by which the latter both commenced and continued to exist. Hence it only required the withdrawal of this “breath of life” for the previously “living Soul called Adam,” to become a dead Soul; in the words of Gen. 3: 19, “till Thou return unto the ground, for out of it wast Thou taken.” See also Job. 34: 14, 15.

The position outlined in Genesis, as to the introduction of sin by the first man, and of death, or the cessation of existence, being the penalty for this transgression, is also the basis of New Testament teaching. It is impossible for a person to reject Genesis and accept the teachings of the New Testament. It was Christ Who said, "For had ye believed Moses, ye would have believed Me; for he wrote of me; but if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.

The Person and Work of Christ is shown in the New Testament as that of a Second Adam, a Second Federal Head of the human race. It is only as this is recognised that Christ's teachings concerning the Universal Character of His Mission and standing are intelligible. These Christ teachings are elaborated in the Epistles, and are all based upon the foundations laid in Genesis, "Now is the judgment of this world. . . . And I, if I be lifted up from the Earth, will draw All men unto Me." John 12: 31, 32. "That was the true Light, which lighteth every man that cometh into the World." John 1: 9. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 17. Christ's relationship to all mankind, as well as His special relationship to the believing and obedient element, is emphasised first in His own teachings and later in the Epistles.

In Rom. 5: 14, Paul definitely declares that Adam was "the figure of Him that was to come." This "figure," or type, was not only the founder or father of the human race, but was a Federal head of a then unborn race, both in his trial or testing in Paradise, and in the condemnation for his transgression. How can those who deny the historical facts of Paradise as recorded in Genesis, appreciate either Christ's or Paul's exposition of the Second Adam, of whom the first Adam was but a type or "figure?" "As in Adam all die, even so in Christ shall all be made alive." 1st Cor. 15: 22. Manifestly, Paul regarded the writings of Moses in Genesis as both true and accurate, and as

outlining the beginning of the Divine purpose with mankind.

The present loss of life by humanity, as a direct consequence of the transgression of the first Adam (and only in a secondary sense, as a penalty for individual sin), is definitely stated in Rom. 5: 12, "As by **one Man** sin entered into the world, and death by sin; and so death passed upon **All Men**, in whom all have sinned." This reference explains the Apostle's meaning in 1st Cor. 15: 22, "As in Adam all die." In succeeding verses of Rom. 5th Chapt., the Apostle shows how the first Adam was but a type, or "figure" of Him that was to come. Paul reveals how Christ's universal work of redemption, as a sequel and offset to the universal condemnation through Adam, guarantees the future liberation from death to life, of **All Men**. Rom. 5: 18, sums up this matter, "Therefore, as by the offence of One judgment came upon all men to condemnation; even so by the righteousness of **One** the free gift came upon **All Men** unto justification of life."

An examination of Christ's words in John 12: 31, ("**Now is the judgment of this World**") by the light of Paul's teaching in Rom. 5: 15, 16, 18, 19, will make manifest Christ's meaning. "The judgment of this world" required the death of all on account of One, and was met by Christ's death on account of the **all**, hence the inevitable and glorious result. "And I, if I be lifted up from the Earth will draw **All Men unto Me**. This He said, signifying what death He should die." From life to death was the judgment from the first Adam upon man universal, from death to life is the purchased free gift to man universal from the Second Adam. "Condemnation" to death, and "justification to life," are the Universal results from the respective Works of the two Federal Heads of the human race. The glorious contrast in these results revealing how Adam was indeed, "but a figure of Him that was to come," and how grace has abounded over sin." Only in this Universal relationship was Adam a type or "figure" of Christ.

It is the universality and reality of death that is responsible for the need for Christ's death. Unless He had died as a Sacrifice, and been raised again, humanity would have passed out of existence eternally. In 1st Cor. 15: 18, Paul declares that, apart from Christ's resurrection, "they also which are fallen asleep in Christ are perished." Since Christ was raised, they are "asleep," or unconscious in death, until He returns to raise them. Thus, future life for Any, and for All, is dependent upon Christ's death and resurrection. "For since by man came death, by man came also the resurrection of the dead." 1st Cor. 15: 21. The reality of the death which requires a resurrection to restore life is thus manifest. Those dying in Adam are not in any sense "Alive," it is only by resurrection through Christ that they are made "Alive." 1st Cor. 15: 22.

It is in the New Testament pre-eminently that the complete revelation of the resurrection of mankind is unfolded. This results from the New Testament recording the fact of Christ's resurrection. He who was the first to rise from the dead to Eternal life, and who left all the others who had died, in the death state, possesses the authority and power of liberating the dead, at the period and in the "orders" Divinely arranged. The releasing from death to life is a supernatural process; since man cannot avert death, he is utterly powerless when dead. Only Divine power can raise the dead. The Patriarch Job referred to this, "O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret. . . that Thou wouldest appoint a set time and remember me. . . All the days of my appointed time will I wait, till **My change come**. Thou shalt call, and I will answer Thee." Job. 14: 13-15.

It is this Omnipotent call that awakens the dead, without it they would never live again. The One who gives this Resurrection Call is the Son of God at His Second Appearing on Earth. John 5: 28, 29, outlines this calling of the dead out of their graves, by the Son of God, and indicates the two divisions of their Ap-

pearing. Unto "Life," and unto "judgment." (Mis-translated "damnation.") These divisions are the same as those referred to in Acts 24: 15, "Resurrection of the just and the unjust. The resurrection of the "Just," unto Life, applies to those who attain the fulness of Immortal Life. The resurrection of the Un-just, unto judgment, refers to the vast majority of mankind entering the life given for the judgment epoch, the period of the Kingdom of God, or the thousand years "day of judgment." Acts 17: 31; Rev. 20: 2, 3.

These considerations on the nature of man; the cause, fact, and significance of death; the necessity for Divine power in Resurrection; the distinct orders of resurrection, —. serve, in turn to explain other terms used in Scripture, and which have for centuries been regarded by numbers of people, as indicating an eternally hopeless condition after death, and therefore as hindering large numbers of mankind from participating in any way in the Kingdom of God.

For long centuries the peoples of the Christian Nations of the Earth have been taught to regard the "Hell," mentioned frequently in the Bible, as indicating an eternal state of misery and frightful torments, of eternal banishment from God. Those who have learnt the Bible teaching on the mortal constitution of mankind; of death being the one penalty for sin and signifying a condition of lifelessness, have also found that the original words translated "Hell" do not signify anything hopeless, nor suggest the infliction of any suffering or misery on human beings.

The Hebrew "Sheol" rendered 62 times in the Hebrew Scriptures, is a descriptive title of the Kingdom or State of the dead. All who have passed out of life, whether buried in graves or not, are in Sheol. Since death is not a place, but a state, there is not any difference in the condition of those entering it. They are all lifeless. The fact of the authorised version of the Old Testament rendering "Sheol" 31 times by the word "Grave," and 31 times by the word "Hell," is a proof that the translators could not avoid making

manifest how Grave and Hell are interchanging or synonymous terms. But, just why they employed the two distinct terms to translate the One original word is not manifest. The true significance of "Sheol" is not dependent upon the ideas of translators or any other Mortals.

It is wonderfully true that "God is His own interpreter." All danger of confusion or misunderstanding by the use of the two terms "Grave" and "Hell," is removed by the Scriptural demonstration of what "Sheol" really is. It certainly has not two distinctly opposite applications. If the rendering of "grave" 31 times is a correct translation of "Sheol," then the rendering of "Hell" the same number of times must be incorrect, unless "Hell" is regarded as merely signifying the "grave" or death state. Contrariwise, if "Hell" is a correct translation of the Hebrew "Sheol," and represents an altogether different condition or state to the "grave" or death state, why was it not used in all the 62 references to "Sheol," instead of only 31 times? If "Hell" and "Grave" are not identical, or interchanging terms, how can the one original word "Sheol" be faithfully rendered by two words denoting totally different states? The need for using two distinct and differing terms was manifestly not created by the Hebrew word "Sheol," hence must result from other and human causes. But, just as it is manifest from the 31 uses of "grave" that only the death state is intended, so with the 31 references to "Hell."

In Gen. 37: 35, Sheol is translated "Grave." Jacob believed that his son, Joseph, was in "Sheol." "For I will go down into the grave (Sheol) unto my son mourning." The only "Sheol" where Joseph could be (if he was dead, as Jacob supposed), and where Jacob would go to him, was the death state. In Job 14: 13, the Patriarch said, "O that Thou wouldest hide me in Sheol." (grave, or hell). And in Job 17: 13, he declares, "If I wait, Sheol (grave or hell) is mine house." It certainly would have been incongruous to have used "Hell" in these references to Job, that is,

if "Hell" means a condition different to the death state, but not more so than in the other references to Sheol by the word "Hell."

Sheol is an absolutely lifeless condition. "There is no work, or knowledge, or device in Sheol" (grave or hell). Eccles. 9: 10. "In Sheol who shall give Thee thanks?" Psalm 6: 5. "For Sheol cannot praise Thee, death cannot celebrate Thee." Isaiah 38: 18. The association of the Divine Presence with Sheol, or Hell, in Psalm 139: 8, proves that it is not a state of eternal banishment from God, and the reference to "bed" in Sheol, indicates that only unconscious sleepers are there. "If I make my bed in Hell (Sheol) behold Thou art there."

Both bodies and souls of men are said to enter the lifeless condition of Sheol. In Ezekiel 32: 27, armies of soldiers are described as going down into Hell (Sheol) with their weapons of war, and as having "laid their swords under their heads, their iniquities being upon their bones." In Psalm 89: 48 it is asked, "What man is he that liveth and shall not see death? Shall he deliver his Soul from the hand of Sheol, or grave;" and in Psalm 16: 10, "Thou wilt not leave my Soul in Hell" (Sheol), is a prophecy of Christ's Resurrection, and the association of "corruption" makes manifest the prevailing condition of Sheol, "Nor suffer Thy Holy One to see Corruption."

"Sheol" is not an eternal state, but is to be abolished or destroyed, and all its subjects liberated. "The Lord killeth, and maketh alive. He bringeth down to Sheol (grave or hell) and bringeth up." 1st Sam. 2: 6. "But God will redeem my soul from the power of Sheol." Psalm 49: 15. In Hosea 13: 14, Jehovah declares His purpose of the complete destruction of Sheol, and the liberation of its subjects. The only possible way of destroying Sheol, or the death state, is by giving life to all the dead. "I will ransom them from the power of Sheol. O death I will be thy plagues. O Sheol I will be thy destruction." This "ransoming" of the dead, and destruction of Sheol, is outlined in Isaiah 25: 8. "He will swallow

up death in **victory**." As an institution, and condition, "death is swallowed up," it is not destroyed in **part**. "Victory" indicates the wonderful triumph achieved by Jehovah in this liberation of all the dead; and, on the authority of Paul's words in 1st Cor. 15: 57, this "**victory**" is accomplished by Christ's work, and is shared with Jehovah by all the liberated dead. "Thanks be to God, which **giveth us** the victory through our Lord Jesus Christ."

It is hoped that these considerations will make manifest how "Sheol" in the Old Testament Scriptures has no other signification than that of the death state, and that there is not anything in the Scriptural references to the state of the dead of all past or present times, interfering with the promised future deliverance, or the participation of all the "families of the Earth" in the subject state of the Kingdom of God.

There is the greatest harmony between the Old and New Testaments. The Apostle Paul declared that his teachings did not vary with those of Moses and the Prophets. "Saying none other things than those which the Prophets and Moses did say should come." Acts 26: 22. On the matters expounded in the Old Testament, there is no variation, alteration or conflict, in the teaching of the New Testament.

The New Testament was written in Greek, the Old Testament in Hebrew, original terms of the same matter are therefore different. The Hebrew "Sheol" is the Greek "Hades." Two quotations from the Old in the New Testament make manifest how "Sheol and Hades" are interchanging terms. Acts 2: 27, is a quotation from Psalm 16: 10, in the former, Peter uses "Hades" for Hell, in the latter, David used "Sheol." In 1st Cor. 15: 55, Paul is quoting from Hosea 13: 14, where the Prophet writes of "Sheol," while Paul uses "Hades" for grave.

"Hades," the full equivalent of Sheol, is used eleven times in the New Testament, once translated "grave," and ten times "Hell." Matt. 11: 23; Matt. 16: 18; Luke 10: 15; Luke 16: 23; Acts 2: 27, 31; 1st Cor. 15: 55; Rev. 1: 18; Rev. 6: 8; Rev. 20: 13, 14.

The distinguishing features of "Sheol" have been noted, also that it is a temporary and not an eternal state. These also apply to the "Hades" or "Hell" of the New Testament. It only lasts until the Kingdom of God comes. All its subjects will then be released, and the state or condition destroyed. "And death and Hades (Hell) were cast into the Lake of fire. This is the Second death." Rev. 20: 14.

This reference to a "Lake of fire" and a "Second Death," into which the **First Death State**, Hades or Sheol, is cast, serves to make manifest another term used in the New Testament, translated "Hell," and associated with fire. This term is "Gehenna," and is translated "Hell" twelve times, as follows: Matt. 5: 22, 29, 30; Matt. 10: 28; Matt. 18: 9; Matt. 23: 15, 33; Mark 9: 43, 47; Luke 12: 5; James 3: 6.

The term "Gehenna" is the Greek mode of rendering the Hebrew words "Valley of Hinnom" on the West and South West of Jerusalem. This "Valley" was associated with idolatrous practices and brutal ceremonies, in the National history of Israel. 2nd Kings, 23: 10; 2nd Chron. 28: 3; 2nd Chron. 33: 6. At the time of Christ, this Valley of Hinnom was the receptacle of the refuse and garbage of the city. The dead bodies of criminals, denied burial, were also thrown in. Fires were continually burning there consuming the waste and offal. There was thus an ever present illustration of the "Gehenna" or Hell of fire, to the Jewish Nation, and with the worms preying upon the carcases of victims, a manifestation of "the worm that dieth not."

It was Jesus who introduced this term "Gehenna" into the New Testament, and to the typical nation of Israel. Eleven out of the twelve references to it were made by Him. Obviously, any present application of "Gehenna" could only be to the people of Israel, for the only "Gehenna" in existence was the Valley of Hinnom. Several matters specified by Christ in connection with the laws and tribunals of the Jews require understanding of not only their judicature, but

of their ideas and standards of morality. Matt. 5: 21, 22, is an illustration. The Judges, High Council, Judgment of Gehenna. A note in the Emphatic Diaglott translation, in this connection, is informative, "The Jews had a common court consisting of twenty-three men, which had power to sentence criminals to death, by beheading or strangling; this was called the 'Judgment,' or Court of Judges. The Sanhedrim, or High Council, consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former."

The "Hell fire" of Matt. 5: 22, is the "Gehenna of fire." To suffer a violent death and afterwards to be refused burial, and to be cast into the "Valley of Hinnom, was regarded by the Jews as hopeless for the future.

It is clear that "Gehenna" was used by Christ with a double meaning. First, in application to the typical Kingdom of Isreal, and second, to the coming Kingdom of God, and in both applications, "Gehenna" indicates the extreme Divine Judgment. Certain it is, however, that the fullest application of "Gehenna" during the present life, does not interfere with the resurrection of its subjects. Christ's teaching in this connection does not permit of misunderstanding. All the subjects of destruction in the fires of the "Valley of Hinnom" are in the death state of Sheol and Hades, and will be amongst the liberated dead, when "death is swallowed up in victory."

All Christ's references to "Gehenna" were called forth by the deplorably low Moral and Spiritual state of the Jewish nation, and especially of the hypocrisy of the Scribes and Pharisees. As a Nation, the Jews were not only looking for the establishment of the Kingdom of God, but were confident that they would be the authorities in that Kingdom. Their unfitness for any part in the administration of the Divine Kingdom was repeatedly stated by Christ, and finally the ominous words of Matt. 21: 43, were spoken, "There-

fore say I unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof." Succeeding this, Christ's discourse in Matt. 23rd Chapter, forecasted approaching Divine retribution upon the Nation of Israel, such as no other Nation has ever experienced. "Ye serpents, ye generation of vipers, how can ye escape the judgments of Gehenna," Verse 33. An examination of Verses 34, 35, 36, discloses the cause of this extreme judgment, and the history of the wars of the Jews, ending in the destruction of Jerusalem by the Romans, manifests the accomplishment of this "Judgment of Gehenna."

Christ's words in Matt. 23: 39, reveal a sequel to this judgment, and present a first demonstration that it was not **Eternal** in its results, nor of eternal continuance. "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord." This Prophecy is still unfulfilled. It awaits the Coming of the King. The same people are addressed in Verses 33, 39. In referring to this same "judgment" and its then present operation upon Israel, Paul wrote in 1st Thess. 2: 16. "For the wrath is come upon them to the uttermost." Just as the realization of the matter of Matt. 23: 39, awaits the establishment of the Divine Kingdom, so with other important and connected matters spoken by Christ to His generation. Although Jesus told His generation that the Divine Kingdom was "taken from them," (Matt. 21: 43) they did not believe His words, hence did not realize this loss. But, Christ declared that they are to realize it: obviously this can only be when the Kingdom is established, and, after the resurrection of those involved. It will only be after their resurrection that the people of Christ's day know for certain that they have no part in the Authority and glory of the Divine Kingdom. Their chagrin, and astonishment, and distress of mind, when this knowledge of their loss is realized, form the subject of Christ's forecast in Matt. 8: 11, 12, "But the **Children of the Kingdom** shall be cast into outer darkness; there shall be weeping and gnashing of teeth." This is the

result of their realized loss, and not of any infliction upon them. The "Outer darkness" condition is intelligible, by noting the contrast with the state of light and glory of the Authorities of the Kingdom, and the gloom of mind in those who have missed this exalted state. Luke 13: 28.

But, the fact of these rejected "Children of the Kingdom" being there, of living again in the land of Israel, of recognising the presence of the Patriarchs and Prophets in honoured positions, and of their own exclusion from these positions, —, is a proof that they are amongst those raised from the dead as Subjects of the Kingdom. The "judgments of Gehenna" visited upon them for their transgressions of this present life, **exhausted** the Divine punishments. As Paul wrote in 1st Thess. 2: 16, "**Wrath is come upon them to the uttermost.**" As previously noted, any and all resurrection is through Christ, and is therefore a blessing to all sharing it.

No further visitations of wrath meet these "Children of the Kingdom" at their resurrection, but, the realization of their loss of the cherished authority and glory of the Kingdom, brings, **at first**, such distress and disappointment, as to cause "weeping and gnashing of teeth." The brighter picture, and more hopeful, becoming, and resigned state of Matt. 23: 39, succeeds this first state of Matt. 8: 11, 12. Luke 13: 28, "Blessed is He that cometh in the name of the Lord," is the acclamation of the People who rejected Him at His first Advent, and who were the instigators of His cruel death. What a glorious transformation? An important feature should be noted here. Just as "**sight**" of the Patriarchs and Prophets in the glory of the Kingdom, intensifies the grief and disappointment of these rejected ones, as stated in Luke 13: 28, so the **sight** of the Glorious King and true Messiah, in all the associations of His manifested Divine Majesty, is responsible for the acclamation and adoration of His Majesty, by these subdued, repentant, and now loyal subjects. "**For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed**

is He that cometh in the Name of the Lord." Matt. 23: 39.

A remarkable similarity between the "Valley of Hinnom" at the time of Christ, with its "unquenchable fire, worms," etc., and the condition of transgressors when the Divine Kingdom is established, is shown in Isaiah 66: 24, "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

The "Gehenna" of the Coming Age and Kingdom, not only signifies destruction by direct Divine infliction, but is, to any and all human subjects a "Second Death." It is also designated "a lake of fire" in Rev. 20: 14, this being a powerful description of a state of destruction without outlet. The State of Sheol and Hades, or the condition of the "first death" is referred to as a "**Prison House**" with gates and locks, of which Christ has the keys. Isaiah 42: 6, 7; Isaiah 61: 1; Heb. 2: 14; Matt. 16: 18; Rev. 1: 18. All in Sheol and Hades are to be liberated into a new and second life, and the state of the "first death" utterly abolished. "And death and hell (Hades) delivered up the dead which were in them. And death and hell (Hades) were cast into the Lake of fire." Rev. 20: 13, 14. It is evident that the "delivering" up of all the dead from the condition of the first death to life, must precede the possibility of any of these experiencing a further or second death. A second death is manifestly impossible, during the Ages of this present life and down to the Divine Kingdom. The first death is the only possible one at the ending of a first life. If it could be proved from Scripture (which it certainly cannot) that some will be denied Resurrection, it would be false to say that "these have died the second death," rather their state would be an eternal continuance of the first death. "Death and Hell (Hades) delivered up the dead which were in them." Rev. 20: 13. Not only is there not any "dead" left in the State of "Hades" or Sheol, when this State is abolished, but

the abolition of this State precedes the entrance of any human beings into the condition of eternal destruction. It is only after the Casting of Hades into the Lake of fire that it is declared, "And whosoever was not found written in the Book of Life was cast into the Lake of fire." Rev. 20: 15.

This presents further proof that, Sheol or Hades, and the State of Rev. 20: 15, are not contemporary, they are not both in existence, much less in operation, at the one and same time. As indicated by the numericals "first" and "second," these distinct States are successive. Not until the "first" is swallowed up by the "second," is the latter appointed as the impending condition of all then unworthy of further existence.

The term "second death" does not in itself indicate anything as to duration or continuance; only by being associated with other descriptive terms is eternal continuance made manifest. A Lake of fire is the sign of eternal destruction. A condition of utter destruction without any escape or outlet for its subjects. The additional clause in Rev. 20: 14, "This is the Second death," is only made necessary, and intelligible, by the association of **Human Beings** with this condition of final destruction.

It is after the thousand years kingdom that the Lake of fire becomes the Second death, for the complete destruction of Sheol or Hades is evidently not accomplished until the Glorious Age of the Kingdom is drawing to a close. "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." 1st Cor. 15: 25, 26. The various "orders" of the Resurrection of humanity will require the greater portion of the Millennial Age for their realization.

But, the specified human beings of Rev. 20: 15, to whom the Lake of fire is a **Second** death, are not the **only ones** entering this condition of eternal destruction. They are the **only ones** to whom it is a **Second** death. Since they are the only ones in that condition who have had a **Second** life after a first death.

In two preceding references, others are mentioned as passing into a "Lake of fire burning with brimstone," but in neither of these is there any reference to this being a **Second death** to them. As this is the **first**, as well as final experience of utter destruction to the ones specified, the absence of any allusion to a Second death can be appreciated. Rev. 19: 20, presents the first of these. The associations of this verse are connected with the final operations of the end of this present Age, or a thousand years earlier than the matter of Rev. 20: 13-15. A full consideration of the "Beast and False Prophet" is presented in the three last Chapters of this Work. It is sufficient here to note that these are not persons, or beings, but organisations, and that their association with the "Lake of fire" does not make it a "Second death" to them.

The Second reference is Rev. 20: 10, "The devil that deceived them was cast into the Lake of fire and brimstone." There is not any allusion to this being a Second death. Whatever may be understood by the "devil, enemy, or accuser, that deceived them," it is certain that this is the **first** experience of destruction, and is final or endless. This reference in Rev. 20: 10, applies a thousand years after that of Rev. 19: 20, but is directly connected with that event by the clause, "Where the Beast and the False Prophet Are." There is no "are" in the Greek, and the word is in italics in the Authorised Version, thus intimating that it is inserted by the translators. "Where the Beast and False Prophet **were**" (cast) is manifestly correct with the recorded facts. The grouping together of the "devil" with the beast and false prophet emphasises that they are in a class of their own, that utter destruction to **them** only comes once.

Although the matters of Rev. 20: 10, and of Verses 12-15, both transpire after the thousand years Kingdom, they are pointedly kept separate, the first being definitely connected with the event of Rev. 19: 20. Evidently, at the period of Rev. 20: 10, the Lake of fire condition had only received the specified Beast

and False Prophet; these are the only ones mentioned and therefore, the only ones meant, as passing into this condition, before the "devil that deceived them" enters it.

The Judgment Scene of Rev. 20: 11, 12, is a necessary preliminary to the making of the Lake of fire a **second death**, and transpires after the destruction of the devil of Verse 10. This Judgment Scene presents a final review of everything connected with the thousand years kingdom, by Jehovah, the one occupant of the Great White Throne. "And I saw the dead, small and great, **stand before God**, and the **books** were opened." Every member of the human race has his or her life's course under the Kingdom (then ended) scrutinized by Jehovah. The "opened books" evidently signify the Divine records of the course of each individual subject of the Kingdom; these complete records constitute the basis of this final and universal judgment. "And the dead were judged out of those things which were written in the books, **according to their works**." The account of these "Works," or course of life during the Kingdom is the matter of these "Books." As emphasized in Verse 13, every phase and form of the death state is emptied, and the whole human race, alive, during the course of this final judgment. Not any are then in the death state; not any but have enjoyed the benefits and privileges of Resurrection life under the Divine Kingdom. Although **all** the Subjects of this Judgment are referred to as "the dead," they are all spoken of as "**standing** before God." They are not lifeless in the death state. To make this final judgment a real one, and its verdicts with the two classes operative, demands that **all** those comprising its Subjects shall be **alive** when the judgment is in progress.*

*The form of expression employed in Rev. 20: 12 (the Dead **Standing** before God) as indicating not only **Living** persons, but a particular relationship of these, is not exceptional in its use. Neither is it peculiar to symbolic treatises. A similar mode of address characterises many other references.

The right to live eternally, and the cutting off from life eternally, are the verdicts of the "Great White Throne." Those then found unworthy of eternal life are not only cast into the Lake of fire, but die a Second death in this final condition of destruction. It would appear, therefore, that the term "dead," as applied to all the living Subjects of this final judgment, is used as indicating that previous to its verdict not any have received the right to endless and perfect life. Anything short of this leaves the Subjects in a condition where death is possible.

The life given in the Resurrection of all mankind (save to those having a part in the First Resurrection) is not endless or Eternal life. It is given for the Age of the Kingdom, or for that portion of such Age as Divine Wisdom appoints for the respective "orders" of resurrected ones. With the ending of the Kingdom, there is the necessity for this final judgment by Jehovah, to determine who are the approved of the previously resurrected Subjects of the Kingdom. Since the "Gift of God is Eternal Life." (Rom. 6: 23) then its bestowal upon any of the Subjects of the Kingdom awaits His final settlement.

These various features of the Scriptural teaching on the subject of the Second death make manifest how A few of these from the Gospels are enumerated. Matt. 9: 33, "And when the devil was cast out, the **Dumb Spake**." Matt. 11: 5, "the **Lame Walk**, the **Deaf Hear**, the **Dead are Raised Up**." Luke 7: 15, "and he that was **Dead Sat Up** and began to **Speak**." John 11: 44, "And he that was **Dead Came Forth**." etc.

With these latter, the particular condition just altered is responsible for the form of expression: with those of Rev. 20: 12, the "particular condition" indicated by the designation "dead," and relating to the matter of Eternal Life, is **About to be Altered**.

"**Standing Before God**" while He is seated on His great "White Throne," applies to the human race all over the Earth. Just as these are not removed from the Earth during the Judicial procedure, so Jehovah and His Throne are not brought to the Earth nor to the sight of humanity. It is by the "**Opened Books**" that all the "dead standing before Him," are "**Judged**."

See considerations on Dan. 7: 9-14; Chapter 9 of this Work

dangerous and misleading is all reasoning from mere inference in this connection. Scriptures not mentioning this Second death are regarded by many earnest people as inferring this, in their severe references to the state of punishment of specified transgressors at the end of this present life. Were it not for the definite Statements of Scripture concerning this Second death, it would not be possible for any to know that there is to be such a state. If these definite statements were not made in the Scriptures, then no one would or could have used other Scriptures as inferring the infliction of a State they knew nothing of.

The same definiteness revealed in the forecasted fact of a Second death is associated with all other features of the Subject. This condition is located at the end of the thousand years Kingdom in Rev. 20: 12-15, and there are not any other Scriptures in conflict. It is preceded by the declared delivering up to life of all the dead in the State of the first death, in other words, it succeeds the Resurrection life of all humanity during the Kingdom, and is therefore a Second death after a Second life to all entering it. Its infliction upon human beings is the definitely declared result of the Verdict of Jehovah, after His final judgment, in Rev. 20: 12-15. With the exception of Verse 15, there is no Scripture that definitely declares the fact of any human beings entering this condition. Obviously then, at no other period of history, or in the Divine Plan on Earth and with Mankind, either preceding or succeeding this of Rev. 20: 15, is it true that, "Whosoever was not found written in the Book of Life was cast into the Lake of fire."

NO LIMIT TO THE SUBJECTS.

These considerations of the various matters, regarded by many Bible readers as limiting the blessings and privileges of the Kingdom of God, to those living at and during the Second Advent, are intended as showing how the Scriptural forecasts of Universal blessing by that Kingdom can be safely regarded as true and accurate.

The promised Universal deliverance and blessing of mankind in His coming Kingdom is the realization of the design Jehovah had in authorising the existence of the human race. The sentence of death was passed upon the human family from their birth, and this on account of descent from the first transgressor. Unlike the first human pair in Paradise, created free from condemnation and with the easy possibility of living forever without death, the descendants of the first father and mother were born with the certainty of death stamped in their natures.

It is here where the Scriptures base the Universality of the promised deliverance. Jehovah only justifies His methods and operations with man universal, during the past six thousand years of suffering and death by the promised deliverance from that state, through the perfect means which He has provided. The same unconditional feature is associated with this deliverance, as with the condemnation to death. In Rom. 8: 20, 21, Paul discusses this matter, "The Creature (or human creation) was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the Creature itself shall be delivered from the bondage of corruption into the glorious liberty of the Children of God."

In these words the Apostle outlines the basis in the Divine Mind, of the existence of the human creation or race, under the conditions prevailing on Earth since Paradise. Such a "creation" is based upon the certain and definite hope of the future deliverance of all from the conditions and limitations of the present order into new and enlarged ones, "the liberty of the Children of God."

In Hebrews 2: 9, 14, 15, Paul reveals the great means by which this deliverance is to be accomplished. "He, by the grace of God tasted death for every man." The result of this will be that every man will be delivered from death into a new life, a resurrection and mortal life. Verse 15 declares, "And deliver them who through fear of death were all their lifetime subject to bondage." This Universal Redemption, Resurrec-

tion and Restoration to human life, and all the privileges of the Subjects of the Kingdom of God, is the unconditional sequel of the Divine Plan in allowing the human family to come into existence. It is the means by which Jehovah justifies the experiences of mankind resulting from His verdict at the fall of the first human pair.

The Salvation offered mankind under the Kingdom of God, and after their resurrection and restoration, is not of the same exalted character as that bestowed upon the "Overcomers" of this present life. There is not any "Second chance" or opportunity to gain Immortality. The Divine Plan only designed the bestowal of this wonderful gift and inheritance upon the obedient and faithful of this present difficult life, and this, without in any way interfering with or prejudicing the purposed blessing of humanity. Jehovah did not design the imparting of Immortality to all human beings, hence, failure to attain this does not involve being cut off from all future hope of resurrection and restoration. The goal and destiny of the human race is perfection in the human nature, and the inheritance of the Earth for ever; the Earth being made a perfect Paradise. Psalm 115: 16; Matt 5: 5.

The inheritance of Immortality, or the Divine Nature (2nd Peter 1: 4), is a complete thing in itself. The means of obtaining this wonderful exaltation and glory are spoken of as designedly difficult and exacting to imperfect mortals. A "straight gate" and a "narrow way" that few find or walk in. Matt. 7: 14. It is not easy for human beings in this life to "fight the good fight of faith and lay hold on Eternal life," and while "many are called, but few are chosen." Matt. 20: 16. It is not at all remarkable, either, that exacting conditions are associated with this offer of Immortality, or that "few," comparatively speaking, comply with these conditions during the present life. In both matters the remarkable feature is in the opposite direction. It is indeed wonderful that the Great Jehovah offers the inheritance of His own nature to imperfect mortals on **any conditions**, and that

any members of the human race could be found sufficiently faithful and obedient to justify Him in imparting this gift.

There is not anything in the Scriptures suggesting any change of nature to mankind in general, who are obedient and show the required faith during the Millennial Kingdom. The Divine Purpose in the Creation of a human race is evidently that of bringing them to human perfection. The conditions for obtaining this desirable state will be made so highly favourable during the Kingdom Age, that any failing to come to the required standard will be without any excuse, and utterly unworthy of continued life. "A bruised reed shall He not break, and the smoking flax shall He not quench. He shall not fail nor be discouraged till He hath set judgment in the Earth; and the Isles shall wait for His law." Isaiah 42: 3, 4. The pathway to human perfection under the guidance of the best of all Teachers, and the most considerate of all Masters, will be so easy to walk in that "the wayfaring men, though fools, shall not err therein." Isaiah 35: 8.

Human Perfection is not a state to be spoken of disparagingly, nor regarded as impossible of eternal duration or continuance. The "**Glor**y of the **Earthly**" is referred to by Paul as one of the two grandeurs of the Resurrection, and of the Life to come. "There are also Celestial bodies, and bodies terrestrial; but the glory of the Celestial is one, and the glory of the terrestrial is another." 1st Cor. 15: 40. It is evident that the Apostle referred to the two classes of Rulers and Authorities, and Subjects, of the Divine Kingdom, as showing forth these distinct "glories." The "Celestial" indicating the Immortal nature, the "Terrestrial" the perfect human. Both are glorious and eternal.

It is beyond the grasp of the human mind to apprehend the glory of the Divine Nature, and of the inheritance of Immortality by the approved "Overcomers" of this present life. 1st Cor. 2: 9. But, the "Glory of the **Earthly**" although transcending all human experience and history, save as it was revealed

in the standing of the first human pair before they transgressed, is of a class that can, to some extent, be apprehended by the human mind. If "the things" of Rev. 21: 4, "death, sorrow, crying, and pain," were removed from the Earth, together with the "Curse" of Gen. 3: 17-19. Rev. 22: 3, this Earth would be a Paradise. If the sixteen hundred millions of human beings of our generation, were made perfect in character, continuing in body and mind in the prime of perfect manhood, never growing old, weak, or sick, and never performing any evil action, —, "the Glory of the Earthly," would appear unspeakably grand and real.

When the Earth becomes a Paradise by the realization of Rev. 21: 4; when all the hosts of the dead are ultimately brought back again to life, and into this New Earth, and under the perfect and beneficent administration of the Divine Kingdom, the population of the Earth will probably number something like twenty-six thousand millions. The glory of the Earthly will be a tremendous and eternal reality. The revealed truth that the second division of Resurrection, comprehending all the "unjust," or unjustified (as distinct from the "just" who attain the First Resurrection and Immortality) are raised in their various "orders" or ranks, and at the periods of the Kingdom Divinely arranged, manifests that there is not any confusion in the introducing of such a vast population on the Earth. Neither will there be any difficulty whatever in finding abundant room or space for all these. The tremendous improvements, reclamations, and alterations in the various Continents by the Divine power and foresight of the King, will provide abundant accommodation for all His Subjects. Isaiah 35: 1, etc.

Not only will "Every man be raised in his own order" (1st Cor. 15: 23), but, as illustrated with Israel, in his own appointed land and inheritance. These distinct "Orders" of Resurrection suggest such methods of wisdom as are revealed in all Divine works and operations, and are evidently referred to in Christ's teachings concerning the future standing of

different peoples and nations. The Second division of Resurrection in all its various "orders," does not commence to operate until the Divine Kingdom is fully established all over the Earth. Reasons will be presented in succeeding Chapters for believing that the period of the establishment of the Kingdom is some forty years in length, the most remarkable period in human history. The only resurrections transpiring during this eventful epoch are those of the coming Kings and Authorities of the Divine Kingdom.

Christ's references to the future re-appearance on Earth of the peoples of Ancient Cities, who enjoyed but little light and opportunity to the Divine service in this life, have a remarkable connection with this matter of the "orders" of resurrection of the Subjects of the Kingdom. In Matt. 12: 41, 42, the people of Ancient Nineveh are referred to by Him as not only "**Rising** in the judgment" with the generation of Christ's day, but, as "condemning" or "reproving" that generation. The Ninevites repented at the preaching of Jonah, and the people of Israel did not repent at the preaching of the greater than Jonah. The standing of the Ninevites in the Resurrection will be superior to that of the people of Israel ministered to by Christ. * In Matt. 10: 14, 15; Matt. 11: 20-24, the peoples of Sodom and Gomorrah, of Ancient Tyre and Sidon, are mentioned not only as re-appearing in the coming "day of judgment" or thousand years Kingdom, but as receiving "more tolerable" conditions than those given to the people of the Cities Ministered to by Christ. Compare Ezekiel 16: 48-50, 52-55, with Matt. 11: 20-24.

These references are pregnant with truths connected with the different standing of the various peoples and nations comprising the Subjects of the Divine Kingdom, and the direct connection of this future relationship with the present life of each class. We have already noted in considering the matter of "Gehenna," the re-appearance of the people of Christ's day (the Israel that rejected Him) when the Kingdom is established, and their distress of mind at their

realization of the loss of that Kingdom, as outlined in Matt. 8: 11, 12; Luke 13: 28, 29. We have traced the later attitude of these people, where, as loyal subjects of the King, they acclaim and adore His Majesty. Matt. 23: 39; Luke 13: 35. No further infliction of wrath or punishment is visited upon this former rebellious generation, after they rise in the judgment.

A recognition and remembrance of this contributes to a better understanding of the references in Matt. 10: 14, 15, Matt. 11: 20-24. If it is to be "**more tolerable**" for the more ignorant peoples mentioned, than for the highly favoured but disobedient people Christ ministered to, then, as we have noted with the experiences succeeding the resurrection of these people of Israel, "**more tolerable**" conditions than these to **others** must indeed be so favourable as could only result from boundless Divine generosity.

It is impossible to understand or appreciate such Scriptures as these, apart from understanding of the Divine Plan of the Ages. If all save believers are lost eternally after this brief life, as many believe to be the case, or, if this present life ends all human probation, what point or sense is there in Christ declaring that some of the most debased peoples of history will enjoy a "**more tolerable**" state than other unjust people, after the Resurrection? There is not anything "**tolerable**" in hopeless loss of any kind, whether in dying a Second death, or being perpetuated in eternal misery. To speak of "**more tolerable**" in this connection has no meaning at all.

By Christ emphasizing that it would be "**more tolerable**" for some of the Unjust than for others, He was surely acknowledging its tolerableness to all. The matters of suffering or the infliction of punishment do not enter into these references and contrasts. Both the people of Sodom, and the people of Israel of Christ's day, were destroyed by direct Divine Visitations of wrath; no further wrath to either was delayed or postponed for the future. Christ's words in Matt. 11: 20-24, etc., reveal a contrast of degrees of

privileges to be granted, and not of degrees of suffering or punishment to be inflicted.

Profound thoughts are suggested by Christ's words in Matt. 11: 21, 23, "Woe unto thee, Chorazin; woe unto thee, Bethsaida; for, if the Mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago. And thou, Capernaum. . . for if the Mighty works which have been done in thee had been done in Sodom, it would have remained until this day." Let those people who deny any future hope and opportunity for these ignorant and unenlightened peoples, ponder the Master's words more deeply, both in their past and future application, and they can but come to the one conclusion. The declared lack of enlightenment and opportunity of the past is to be abundantly compensated in the "more tolerable" conditions of the future, and all the "woe" features upon the unbelieving Cities of Christ's times are exhausted in the judgments of the past.

The people of the Cities of Christ's day will arise (as He declared) in the Resurrection, and during the Judgment Era, and will, as already noted, share the "tolerable" conditions then provided for all. They will become the willing Subjects of His Kingdom. The people of Nineveh, of Tyre and Sidon, of Sodom and Gomorrah, and all others of their class, will arise and partake of the "more tolerable" conditions, these supplying special privileges as compensation for the declared lack of this present life.

Seeing that the judgment of the Subjects of Christ's Kingdom signifies their full probation and testing in the Resurrection life provided for them by Redemption, then the length of life and opportunity under the Kingdom granted to the respective classes reveals the "tolerable" and "more tolerable" conditions mentioned by Christ. This, in turn, determines the time or period when each class will arise in the Second division of Resurrection. It makes manifest what is meant by "Every man in his own Order." 1st Cor. 15: 23.

The duration of the Divine Kingdom, or Day of Judgment, is one thousand years, as stated several times in Rev. 20th Chapter. During this period the Second Resurrection, in its many orders, brings the whole human race back to life, and to new and enlarged opportunities and privileges in Divine truth and service. The periods of the Kingdom Age when the various "orders" will come forth show the operation of the law of equalization, and the attainments of each class during the present life. The earliest "orders" of Resurrection are the "more tolerable" conditions, since they provide a longer period of privileged opportunity under the Kingdom, than the later ones.

As indicating the different conditions of human life under the Kingdom to those of the present order, the Prophet writes in Isaiah 65: 20, "For as a lad shall one die a hundred years old. And as a sinner, shall be accursed, he who dieth at a hundred years old." (Leeser's Translation). This suggests a hundred years as the minimum life during that age. Surely this is "tolerable?" The opportunity of living on without need for or danger of death will be provided all in the various "orders," who show appreciation of the wonderful favours given them. Any death amongst the subjects of the Kingdom will only affect the "wicked," and result from direct infliction by the King. "With the breath of His lips will He slay the **Wicked**." Isaiah 11: 4.

The conditions to all the Subjects of the Kingdom will be sublimely "tolerable." The bringing back again on the Earth of the whole human family, in the first of the Golden Ages of the Earth, is the climax spoken by all Prophecy since the world began. It is the attainment of the "Times of Restitution of all things." Acts 3: 21; the fulfilment of Paul's forecast in Ephes 1: 10. "That in the dispensation of the fulness of times He might gather together in one, all things in Christ;" and the literal accomplishment of Isaiah

40: 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together."

BUT THE REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE ENDED.

In view of the United testimony of Scripture as to the resurrection of all mankind during the Kingdom Age, the isolated and peculiar statement of Rev. 20: 5 requires consideration. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Which is the first resurrection? Obviously that mentioned in Verse 4; certainly not that which forms the matter of Verse 5, for that matter only refers to those who do not rise for the thousand years. There is therefore no connection whatever between the last clause of Verse 5, and the preceding statement of the same verse.

The fourth verse treats the first resurrection, and it is evidently to the matters of the fourth verse that the last clause of Verse 5 applies, "This is the first resurrection." The same subject is treated in Verse 6 as in Verse 4, thus making the extraordinary statement of Verse 5, concerning the "rest of the dead," an interruption, not connected in any way with the last clause of the same verse, nor with the subject of the preceding and succeeding verses.

The extraordinary declaration that the thousand years Kingdom separates the two Resurrections of Just and Unjust, and therefore that the great bulk of humanity on whose behalf the Kingdom is established, are lying in the death state for the whole of the Kingdom Age, is so violently in conflict with the united testimony of Scripture, on the Resurrection and the constitution of the Kingdom of God, as to suggest the gravest doubts concerning the genuineness of the verse making this statement.

To accept as accurate the statement of Rev. 20: 5, involves the rejection of all other Scriptures treating the Resurrection and Kingdom of God. No other text in Old or New Testaments hints of such a procedure as that outlined in this verse. Most students recognise

that our Authorised Version is far from accurate in many of its renderings of the original; the Revised Version omitted some of these inaccuracies. The Authorised Version was itself a revision of the versions in use at the period of its publication, and all such versions were translated from the Latin Vulgate.

Since the publication of the Authorised Version, hundreds of Manuscripts in Greek have been discovered, many of these are very valuable and ancient. The oldest Greek MSS. containing the Book of Revelation is the "Sinaitic," evidently written about the middle of the Fourth Century, A.D., but only found and made known to the world in 1859.

The matter of Rev. 20: 5, in our Authorised Versions is omitted from this manuscript. This omission is so striking that several scholarly expositors writing since the "Sinaitic" MSS. was found, have questioned the wisdom and utility of retaining the verse, or of resting any Scriptural argument on it.

Dr. Glasgow's work, "The Apocalypse translated and expounded," contains the following reference to the disputed matter of Rev. 20: 5: "That weight should be attached to these words is a grave question, as a preponderance of evidence seems to mark them as not of the text. The 'Codex Sinaiticus' wants them; and as it is the oldest and completest copy of the Greek New Testament known to exist, it would involve a very onerous responsibility to receive the words in opposition to it, unless there were opposite evidences to outweigh this. The supporter of these words (Rev. 20: 5) may feel that at best they are very questionable, and he would be a hardy advocate of a theory who would rest so much of his cause on these words as was formerly done.

"But I go further, and think we cannot on the ground of sufficient evidence, prove them textual. First, because the most Ancient 'Codex' wants them, as well as the 'Syriac' and twenty others. Second, because they are at best a parenthesis, breaking the sense, and having all the appearance of an interpolation, not like anything else in the New

“Testament. They state that ‘the rest of the dead
 “lived not,’ and yet they are followed immediately
 “by ‘this is the first resurrection.’ That cannot
 “be a resurrection of such as did not rise. The first
 “resurrection is predicted of those who lived and
 “reigned with Christ the thousand years.”

Comment on this appears to be needless. If, by
 any means, it can be shown that Rev. 20: 5, is not
 wholly an interpolation, then it must be admitted
 by every honest Bible Student that it cannot be a
 correct presentation of what John the Apostle wrote,
 as worded in our Versions; since it is in conflict with
 all other Scriptural testimony.

CHAPTER 2.

THE DOCTRINE OF CHRIST'S SECOND ADVENT.

Its Important Place in Scripture and History. The Covenants With the Fathers and Israel. The Hope of Israel the One True Hope. Important Position Filled by New Testament. The Manner of His Return.

ITS IMPORTANT PLACE IN SCRIPTURE AND HISTORY.

The hopeful promise in "Paradise" after the Fall, of the Woman's seed bruising the serpent's head, was the Divine intimation not only of a triumph over the fall and its consequences, but of the coming "Great One" to accomplish this. The first message of Prophecy through mortal lips, delivered by Enoch the 7th from Adam, was a reiteration of the same promise, "The Lord cometh with ten thousands of His Saints." (Jude 14.)

The Book of Genesis, as indicated by its title, contains the beginnings of all matters connected with this earthly order, and connects these with coming developments and their Divinely arranged endings.

In its outlines of the many departments of truth embraced in its revelations there is much condensation. The wonderful revelations from the Divine to the founders of our race are briefly outlined. It is, however, very clear from connected matters, that the human family in the early days had comprehensive ideas of the Divine purpose, much beyond the degree either of modern nations, or beyond what is generally credited to them.

The associations of the "Garden of Eden," or Paradise, both in regard to its first constitution as the home and testing place of the human pair, and later, of its continuance down to the flood, with its "Cheru-

bim of Glory" at the entrance as the manifestations of the Divine presence, contributed to the development and establishment of Divine truth amongst mankind.

The brief and condensed summary of those early days presented in Genesis, of the enlightenment of mankind in the purposes and designs of the Almighty, do not suggest any lack of understanding in the Antediluvian or post-diluvian peoples regarding the purpose of God in the destiny of man. The remarkable additions to Ancient history brought to our understanding during the past century, reveal how very advanced and accurate was the knowledge of the Divine Being and His purposes with mankind, in the times succeeding the Flood, and amongst all the founders and peoples of the first Empires of the Earth. "Learned men may indeed persist in asserting that " 'Fetichism,' or the worship of the material elements, "was the Universal religion of the earliest inhabitants "of the Earth; and this has been done so frequently "and so confidently, that it has to a great extent been "admitted by incautious and inconsiderate readers. "Nothing, however, can be more opposed to the history of every ancient nation, as well as the explicit "declarations of Scripture, than this notion. All "Ancient testimony proves the condition of man in "the outset of his career to have been one of religion, "happiness, and moral elevation.

"The Pictorial literature extant on the monuments "of Egypt, and the disinterred sculptures of Assyria, "Babylon, and Persia, have been carefully studied, and "found to teach lessons of history, religion, manners "and morals, in perfect harmony with, and in strong "corroboration of, the Scriptural account." (Gentile Nations), Geo. Smith, F.A.S.

Idolatry, which became universal amongst the Gentile Nations, and into which the Hebrew people lapsed periodically, did not originate in ignorance of God and His purposes amongst the early peoples succeeding the Flood, and was not the original or first state of the race. It started by a perversion of the known truth; it embodied in its first manifestations, as well

as later developments, the facts of Paradise, the Divine promise of the "Seed of the woman." The earliest phases of idolatry at Babylon (the first Empire) revealed how the authors and founders of this were not only acquainted with the Divine promise of the "Woman's Seed" as the "deliverer of mankind" and the Earth, but they knew that this "deliverer" was to be an "only begotten Son."

Here is an explanation of the remarkable similarity existing between the Mythology of Babylon, Assyria, Persia, Media, Egypt, etc., and the records or prophetic outlines in the Sacred Scriptures. These idolatrous compositions were perversions of the great truths embodied in the Divine revelations to the founders of the race. The knowledge of these fundamental truths was transmitted through the various generations from Paradise, and clearly understood by the founders of the first Empires after the Flood. This unquestionable historical fact is in harmony with Paul's declaration in Rom. 1: 19-23, "when they knew God, they glorified Him not as God. . . and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

"The Revelations of Paradise, in their use or abuse, 'coloured and formed the religious doctrines of mankind in the ages succeeding the Flood. The primitive promise that 'the seed of the woman should bruise the serpent's head,' was evidently understood, not 'only so far as to form a solid foundation for human hope, but as it respected the means by which the 'deliverance was to be effected, viz., that the promised Redeemer would be an Incarnation of the Deity.

"Every element of primitive truth was perverted 'in heathen idolatry. Every kind of profane presumption was based on the primitive truth of the 'woman's seed.' The original and ruling idea in all the despotic Monarchs of ancient Empires in their impious assumptions, was the 'promised incarnation.' Individually they regarded themselves as the 'promised seed' the prophesied deliverer, hence the

“adoration demanded and received from all their subjects. It seemed, indeed, to have been an admitted fact, that a claim to the character of the ‘Incarnate One’ was essential alike to universal sovereignty, and human adoration. The Sovereigns of Babylon (the first Empire) united both these claims, and led the way in this career of insane folly and awful guilt, followed by all other Gentile Empires” (Gentile Nations).

The description in Isaiah 14: 4, 13, 14 of the impiety of the King of Babylon, applies to every sovereign of that Empire, and every historical reference to the claims of the rulers of Assyria, Persia, Media, and the Pharaohs of Egypt, show how the same impiety was manifest in all. “I will be like the Most High.”

Idolatry commenced in Babylon by a perversion of the Truth, A Triad or Trinity of Deities was the first illustration of this, and the first exhibition of Idolatry. “The Babylonians, like the rest of the barbarians, pass over in silence the one Principle of the Universe (the Creator) and they constitute two, Tauthe and Apason, making Apason the husband of Tauthe, and denominating her ‘the mother of the Gods,’ and from these proceeds an ‘Only begotten Son,’ Moymis.” (The Theogonies, Cory’s Fragments).

The reference to the husband and woman, and designating the latter “the Mother of the Gods,” is a manifest perversion of the promise of Paradise, that the Coming One should be “The Seed of the Woman.”

The extraordinary designation of an “Only Begotten Son” in the first Triad of Babylon, shows how deeply implanted in the human mind was the promise of Paradise, and that this was accurately understood. “Thus, whilst perfect silence was maintained respecting the Divine Being, two persons are exhibited as at first Divine, and then the Triad is completed by the addition of their ‘Only Begotten Son.’ Is it not truly astonishing that the two oldest primitive nations, Babylon and Egypt, should not

“only have adopted the first human pair, with the
 “promised Incarnate Seed, as their Divine triad, but
 “that, after the lapse of so many ages, such unmis-
 “takeable proofs of this should yet remain to attest
 “the certainty of the fact?” (“Gentile Nations.”)

The Egyptian Triads, Osiris, Isis, Horus, or Amout, Mout, and Chons, consist in the representation of father, mother, and son in each triad, and are unmistakably perversions of the first human pair united as Deities with the promised “Seed of the Woman.”

An immense number and variety of Deities were ultimately developed, and added to the first established “Triads,” in all the Ancient Empires.

The reverence and adoration offered by the Ancients to their Kings and Emperors (the remains of which are manifest amongst the nations during the Christian Era, in the claimed Divine rights and sacredness of Kings), was nothing short of Divine Worship. The Royalties were regarded as more than human. One of the highest authorities on Eastern Antiquities, Mr. Layard, in his work on “Nineveh,” presents the results of his profound researches on Eastern Royalties—“A
 “very superficial examination of the sculptures will
 “prove the sacred character of the King. The Priests,
 “or presiding Deities (whichever the winged figures,
 “so frequently found on the Assyrian Monuments, may
 “be) are represented as waiting upon, or ministering
 “to him; above his head are the emblems of the
 “Divinity—the winged figure within the circle, the
 “Sun, Moon and the Planets. As in Egypt, he may
 “have been regarded as the representative, on Earth,
 “of the Deity, receiving his power directly from the
 “Gods, and the organ of communication between them
 “and his subjects. That the Monarch was either sup-
 “posed to be invested with Divine attributes, or was
 “looked upon as a type of the Supreme Deity, is shown
 “by the sculptures. All his acts, whether in peace
 “or war, appear to have been connected with the
 “national religion and were believed to be under the
 “protection and superintendence of the Deity.

The fact of Royalty was regarded as the realization of the promised "Great One," and the claims of Divinity were based on that promised One being an incarnation of Deity. The testimonies of the monuments of Assyria and Babylon, and the hieroglyphics of Egypt agree with the claimed Divine honors and authority of all those ancient Monarchs. Christ's words in John 10: 7, 8, evidently refer to these presumptuous claimants of His office and designations, "I am the door of the Sheep. All that ever came before me are thieves and robbers."

THE COVENANTS WITH THE FATHERS AND ISRAEL.

This brief consideration of matters associated with Ancient Gentile Nations is introduced as showing how deeply rooted in the human mind was the Divine promise of a great deliverer, and that He was not only to be the "Seed of the woman"—or in the human nature—but also an incarnation of Deity. There is also illustrated how the first state of the human race, after the Flood as well as from Paradise, was an enlightened One.

Both History and Scripture reveal how in the tenth generation after the Flood, Idolatry had become Universal amongst Mankind, and the revealed truths known at the first had become so perverted by the constantly increasing Idolatrous customs and beliefs, as to leave the Gentile Nations destitute both of the recognition and worship of the true God.

As definitely stated by Paul in Acts 14: 16, and abundantly confirmed both by Sacred and secular History—"He suffered all Nations to walk in their own ways." Only as the Ancient Gentile Nations came, in the various operations of the Centuries into contact with the Hebrew people, did they hear anything or see anything of the truths or operations of the Great Jehovah. In Acts 17: 30, Paul explains that, "The times of their ignorance God winked at" (or overlooked).

The call of Abraham marked a new beginning of the Divine purpose, and outlined the approved channel both of Divine revelation and the manifestation of the promised "deliverer" of mankind. Abraham, with his Son Isaac, and Grandson Jacob, were constituted the Fathers of the Covenant Jehovah made with them as representing mankind.

It is clear from the Scriptures that, when God called Abraham, the family he was a member of were idolaters. Abraham's father (Terah) was of the line of Shem, and the 10th in descent from him. Terah was an idolater. Joshua 24: 2, definitely states this.

The Covenant Jehovah made with these three fathers required their faith and obedience throughout their lives, to make it operative through them. This faith and obedience for life involved their presence in the land of Palestine or Canaan, Gen. 12: 1. In the Covenant, this land was promised the Patriarchs and their descendants as an everlasting inheritance. During their lives they did not own a foot of the Promised Land (Acts. 7: 4, 5), and since this is to be the place of their resurrection life, it is manifest that death did not realize the promise. In Heb. 11: 8, 9, 10, Paul says, "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. . . . By faith he sojourned in the land of promise as in a strange country, dwelling in Tabernacles with Isaac and Jacob, the heirs with him of the same promise." They were "heirs" of the promise, at death, as well as during their lives. By dying they ceased to live in the land of promise and can only inherit it after a resurrection.

These Fathers are amongst those referred to in Heb. 11: 13, "These all died, in faith not having received the promises, but having seen them afar off." Seeing that the land they were living in was their promised eternal inheritance, then the "City" Abraham looked for, "whose builder and maker is God" (Heb. 11: 10), or "The heavenly country they desired" (Heb. 11: 16), was associated with the "promised land,"

when its inheritance would be eternally theirs, and when Heavenly conditions prevail there.

Palestine will then be a "Heavenly Country" and there will be a City and Government in it of Divine Origin and manifestation. This Heavenly Country and Divine City were truly "afar off" at the death of the Patriarchs, for they are still unrealized. It was at their death, or while dying, they saw these things **afar off**.

The Covenant made with these three Fathers was assured, certain of realization, through the Nation of which they were the founders, when they, the three Fathers, successfully complied with all specified by Jehovah. The covenant then became unconditional and oath bound. Gen. 22: 16-18. It is not suggested by this that Jehovah's purpose of realizing the promised deliverance outlined in the woman's seed was dependent upon or made unconditional by the faith and obedience of the three Patriarchs. To become the means of realization, the Nation of Revelation, the channel of the Covenant, and the people to produce Messiah or the Promised Seed, required the faith and obedience of these Patriarchs, and when these were fully shown, then all the promises of the covenant were certain of realization through them, and the Nation they founded.

God did not allow the Apostacy of the descendants of these Patriarchs to defeat or alter the Oath bound promises made to the Fathers. The inheritance of the Promised Land when the Promises of the Covenant are realized, is to be shared by all the descendants of the Patriarchs in all the Centuries of History. The extent of this Land outlined by Jehovah in the Covenant is more than twenty times larger than the territory occupied in any past possession by the "house of Israel." Gen. 15: 18, reads, "In the same day the Lord made a Covenant with Abraham, saying '**Unto Thy Seed** have I given this land, from the river of Egypt unto the great river, the river Euphrates.' " By noting Verses 13-18, and the evident application of

these to Israel's then future bondage in Egypt, the identity of the fleshly **Seed** can be readily seen.

The Seed of Gen. 15: 13-18, to receive and inherit the Promised Land, comprises all the descendants of the Fathers. This inheritance is not a special or conditional offer to the obedient of the Nation of Israel. In the Prophetic outlines of Palestine—or the Promised Land under the Kingdom of God, the enlarged inheritance is sub-divided into new arrangements with the Twelve Tribes. And in this future inheritance, all the individuals who have descended from the Patriarchs are embraced. Ezekiel 48th Chapter presents the outlines of this future arrangement of the Promised Land, with the new tribal arrangements.

In outlining the future restoration of the whole house of Israel to this land when Messiah is King, the Scriptures are explicit in stating that such restoration embraces absolutely all. Ezekiel 36: 22, in referring to this, says, "therefore say unto the House of Israel, thus saith the Lord, I do not this for your sakes O house of Israel, but for mine own Holy Name's sake, which ye have profaned among the heathen whither ye went." Note also Verses 24-35, same Chapter.

The class referred to in these verses as sharing in the final restoration to the Promised Land, were not the faithful of the House of Israel in this life; the fact of their restoration is a proof that the future inheritance of this land is not conditional therefore that all will share it. Ezek. 36: 32; Deuteronomy 9: 5, 6; Hosea 1: 10.

Paul treats this matter in Rom. 11th Chapter; in Verse 26 he writes, "and so all Israel shall be saved As it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." In Verse 27, the Apostle bases the previously mentioned restoration of all Israel on the Covenant. "For this is my Covenant unto them when I shall take away their sins;" in Verse 28, Paul writes, "as concerning the Gospel they (the Jews) are enemies for your sakes, but as touching the election they are be-

loved for the Fathers' sakes." Note also Verse 29. Seeing that inheritance in the Promised Land is promised to the whole House of Israel, then, the inheritance of the faithful of the same Nation embraces more than this. 1st, they have a "better resurrection," (Heb. 11: 35) and this imparts perfection of being; 2nd, and as previously noticed, they are raised to power and authority, they are rulers or administrators of the Divine Kingdom, having its head-quarters in Palestine. Matt. 8: 11, 12; Luke 13: 28, 29. The great bulk of the House of Israel inheriting the Promised Land as referred to in Ezek. 36: 21-35, etc., are subjects of the Kingdom. Their inheritance of the Promised Land is on account of the Covenant, and in spite of their declared unworthiness.

Two classes of seeds are mentioned in the Covenant made with the Fathers. And the natural descendants of the Patriarchs are only a part of one of these. The two seeds are frequently confounded, and many private and erroneous theories are the result. The teachings of Jesus and the Apostles greatly assist in making manifest these distinct "seeds." In Hebrews 11: 12, Paul refers to one of these as "Many as the stars of the sky in Multitude, and as the sand which is by the sea shore innumerable." Immense numbers is the unmistakable thought in the illustrations of the "stars" and "sand."

When we turn to Gen. 15: 5, 6 we find the reference quoted by Paul, "Abraham believed God when He promised this multitudinous Seed. It is evident that the fleshly descendants of the Patriarchs were only a part of this glorious and practically innumerable company promised to Abraham and referred to by Paul. This multitudinous seed represents All the human race ultimately manifesting the faith and obedience of Abraham, therefore comprehending all those of the House of Israel ultimately sharing this faith and all those amongst Universal Mankind who ultimately attain the same.

It is suggestive to note that Abraham was commended by God, and his belief was counted for right

eousness, when he heartily and fully accepted the Divine assurance of the ultimate development of an innumerable company of faithful men and women. Gen. 15: 4-6; Rom. 4: 16-18. The longing for the final triumph of good on Earth, for the success of the Divine purpose with mankind, is no sentimental dream or fad. It is sadly unfortunate that most religious people do not share the instructed optimism of Abraham, and still more so, that they profess to be satisfied with theories which make the purpose of God with mankind in many respects a ghastly failure.

As distinct from this multitudinous seed there is the Great individual Seed. In Gal. 3: 16, the Apostle writes, "To Abraham and his seed were the promises made. He saith not, and to Seeds, as of Many but as of **one**, and to thy Seed which is Christ." The seed of Gen. 15 4-6, and of Heb. 11: 12, is specified as being "many" or "innumerable," but the Seed of Gal. 3: 16, was not referring to that multitudinous Company, but to **one person, Christ**.

The infinite difference between these two seeds is emphasized. The multitudinous one is impossible, except through the individual seed. All the promises of the future blessing, not only of the House of Israel and all the Gentile Nations and families of the Earth, but of the Fathers of the Covenant, the Patriarchs, Prophets, and faithful of all generations, are absolutely dependent upon and to be realized by the individual "Seed of Abraham," Who is also the "Great Seed of the woman."

The Seed realizing the promises is "**One**." The Seed sharing in the boundless blessings imparted by this realization is not only "**many**," but is designated by Paul —, "innumerable" (Heb. 11: 12).

In Romans 15: 8, 9, Paul writes, "Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. And that the Gentiles might glorify God for His Mercy." Note also Gal. 3: 14.

Abraham's faith in regard to the "innumerable seed" was based on Jehovah's promise of their future

development. Beyond the Divine promise, "so shall thy seed be," there was no evidence or indication of realization. Gen. 15: 4-6. Abraham's faith in regard to the One Seed, was based on the certain knowledge that, through Him alone, could the Promises be realised. Abraham knew that he could not realize the promises God gave. He could not even avoid growing old, decaying, or dying. There was no impiety or arrogance in these Patriarchs. They did not imagine themselves as "Immortal or deathless beings" or in any degree of excellency like the glorious promised **One**, Abraham's words to Jehovah are not only modest, but true. Note Gen. 18: 27, "behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."

In John 8: 56, Jesus said, "Your Father Abraham rejoiced to see My Day, and he saw it and was glad. And Jacob, the 3rd Father of the Covenant, when dying in Egypt, made reference in his prophetic forecast to the glorious time when "Shiloh" would come, "and that Unto Him shall the gathering of the people be;" (Gen. 49: 10), while Isaac in his superhuman origin was a type of the coming "**One**" in His birth, The Child of Promise was a shadow of the greater **Son and Lord** to be born of a "Virgin."

The faith of the Patriarchs in the coming "Seed" and all their instructed hopes for His appearing, were associated with His guaranteed realization of all the promises given them. The accomplishment of this demands **His** presence not only on **Earth**, but in the Promised Land. Whatever enlightenment the Patriarchs possessed concerning Christ's first advent on Earth, it is certain that their faith and hope in the realization of the Promises that governed them in life and supported them in death were associated with what the New Testament designates, "His Second Appearing." It is at this appearing He "confirms the Promises made to the Fathers," by raising them from the dead to their inheritance in the Promised Land the "Heavenly country" they desired; and, by exalting them to power and glory in the Divine Government there is realized the establishment of that City which

they looked for, "A City which hath foundations, whose builder and maker is God." Heb. 11: 10.

At Jacob's death his family were constituted a Nation, the twelve tribes of Israel. The National name of this people was the same as the third Father of the Covenant, "Israel." The House of Israel or of Jacob, but not the House of Isaac or of Abraham. "Children of Abraham" is a designation not of fleshly descent (Matt. 3: 9), but of all those of the same faith and obedience as Abraham. The "Seed of Isaac" is made up of Christ and His Joint Heirs (Gal. 4: 28).

The inheritance of Canaan, or the "Land of Promise" by the Nation of Israel during the dispensation from Moses to Christ, was not the realization of the promises of the Oath-bound Covenant. It was given to them, truly, because they were the descendants of the Fathers, but its continued bestowal was made conditional on their faithful observance of the "Law Covenant." Note the words spoken to Israel in Egypt by Moses before their deliverance. Exod. 6: 3, 8, "and I will bring you in unto the land, concerning the which I did swear to give it unto Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord." Verse 8.

The Divine purpose in bringing Israel from Egypt to Canaan is stated in Exod. 19: 4-6. Disobedience to this Law Covenant given at Sinai (Deut. 5: 2, 3) brought frequent captivities during the Centuries, culminating as forecasted by Moses and the Prophets, in Israel's final banishment from Palestine by the Roman Power some 30 odd years after Christ's death. Deut. 29: 23-28. Luke 21: 24.

When the promises of the Covenant made with the Fathers are realized, Abraham, Isaac and Jacob, will be back again in the land, and will receive it as their everlasting inheritance; all their posterity will share with them in the Divine Gift. But until the Fathers to whom the Promise of the Land was made, receive it, realization has not come. "And I will plant them upon their land and they shall No **More** be

Plucked up out of their Land which I have given them, saith the Lord Thy God." Amos. 9: 15.

THE HOPE OF ISRAEL THE ONE TRUE HOPE.

No other Nation has known or indulged such a glorious hope as that designated "the Hope of Israel." The coming of Messiah in His glorious Kingdom, realizing all the splendid things promised to the Fathers and reiterated by all the Prophets of the succeeding centuries, was the Divinely instructed Hope of Israel. Paul, the Apostle to the Gentiles speaking of his arrest and restraint by the authorities said, "because that for the hope of Israel I am bound with this chain," Acts. 28: 20; Acts. 26: 6, 7. The same Apostle emphasized how Christianity had not introduced any other hope. There is only "One Hope" in the whole Bible and in the Divine purpose running through all human history. Ephes. 4: 4, "even as ye are called in **one** hope of your calling." Looking for that Blessed Hope and the glorious appearing of the Great God and Our Saviour Jesus Christ." Titus 2: 13.

That which is designated in the New Testament the "One Hope" is identical with the promise of Paradise of the Seed of the Woman bruising the serpent's head, and in the Patriarchal age and that of the law and Prophets, "the hope of Israel."

Kingships, dominion, glory on Earth, the golden days of the Earth, the restoration of the fellowship, peace, plenty and sinlessness of the first Paradise, are the inseparable associations of "Messiah's" appearing. The delightful assurance and reverence of the woman of Samaria in her references to Messiah is refreshing, and reveals longings and confidence Divinely instructed; "I know that Messiah Cometh, which is called Christ; when He is come, He will tell us all things." John 4: 25. It is impossible not to notice how quickly the Jews of Christ's times noted the apparent contradiction between the declaration of His approaching death and His claim of being Messiah. "We have heard out of the Law that **Christ Abideth**

for Ever; and how sayest thou the Son of Man, must be lifted up; Who is this **Son of Man**!" John 12: 34.

The continuance or abiding for ever is truly the Prophesied forecast of Messiah in His glorious Kingdom. Psalm 72: 15, "And He shall live." Of the increase of His Government and peace there shall be no end." Isaiah 9: 7; Psalm 89: 35, 36.

The Jews of Christ's day did not know that the Prophecies of Isaiah 53: Chapt., also applied to Messiah's humiliation and death.

The introduction of Christianity developed a New People of God on earth; a new "Israel" based on exactly the same "Hope" as the Nation of the Prophets, but in no sense associated with the Law Covenant. The Jewish Nation continued to regard the Law Covenant given at Sinai as binding upon them, and as the means of Divine fellowship and service, even while clinging to the Hope of Messiah's return and Kingdom. The Christian Church, or the New Israel, recognised in the New Covenant given them by Christ, the abolition of the Law Covenant and of how the latter was merely an age lasting institution from Moses to Christ, "a schoolmaster to bring us to Christ." Gal. 3: 17, 18, 19-24; Rom. 10: 1-4.

At first sight it appears strange indeed that the only nation on Earth enlightened on the Divine purposes and holding the "One Hope," should reject for 19 centuries the Person who is to the true Christian Church, Messiah, the coming glorious King of the Earth.

The Jew rejects Jesus as Messiah, but continues to look and hope for the Promised One, the Restorer of Israel and King of the Earth. No Gentile Nation has been so hostile to Jesus as the Jew has. It is on account of the personality of Jesus that the Nation of the Prophets and the Christian Church have been separated as widely as possible. Both hold the **one hope**, the promise of God made unto the Fathers.

The early Christians not only believed that Jesus was Messiah and that His first appearing was necessary to realize highly important prophecies, but they

believed that His Second Appearing was the climax of the Divine purpose and of all Prophecy.

The Nation of Israel believes that **only one** appearing of Messiah is promised, and that one, in glory and power. The Gentiles have likewise erred in regarding the **One** Appearing at His First Advent as bringing completion.

It is indeed sad that the One Nation on earth holding the Divinely promised hope of the coming Deliverer and King, should on His first appearing be the people who "Hid their faces from Him" and caused Him to be "despised and rejected of Men." And all this, not because they had lost the Hope Divinely given, but because they were blinded by the Law Covenant, and erred in regard to the Prophecies of His first appearing.

The terrific experiences overtaking the Jewish Nation as the result of their rejection of Jesus and the offers He made them, as well as the condition of the same Nation in all the Centuries since, is not only an overwhelming realization of Prophecy, but a powerful demonstration of the Divine Judgments squaring the accounts of wrong doing in the present life. It shows the operation of the law of "sowing and reaping," and this without in any way interfering with the coming privileges and blessings of the life to come. 1st Thess. 2: 15, 16, "For the wrath is come upon them to the uttermost." It was not postponed.

Gentile Christendom for long Centuries, unlike Apostolic Christianity, has had nothing in common with the Jew, and has not entertained the hope of Israel. Religious people in general have actually regarded the Jew as being mistaken and misled by his hope of a Kingdom on Earth administered by Messiah. The error of the Jew in regard to the first appearing has unmistakably been duplicated by Gentile Christendom in regard to the paramount importance of the Second Appearing. A remnant in the Nation of Israel accepted Jesus as Messiah, and only a remnant of the professed Christian Church of the Centuries since the

first Advent has believed in the One Hope, and looked for His Second Appearing as realizing this.

It is sad indeed to hear those who are ignorant of this "One Hope" condemning Israel for rejecting Jesus. The great cause of the serious mistake of Israel can easily be seen and understood, but there is no excuse or reasonable explanation for professed believers in the Bible or Christ, rejecting or neglecting the doctrine of His Second Appearing and Kingdom. It seems almost incredible that any persons can confess faith in the Christ of the Gospels without recognition of His coming Royalty on Earth. It is in the Gospels and New Testament where the Second Appearing in power is specified.

The Prophetic references to humiliation, sorrow, suffering and death of some person or servant of Jehovah, were never associated by the Jew with the glorious Messiah. They were regarded as applying to their own Nation. The Jew could not understand nor believe that humiliation and exaltation, shame and glory, weakness and power, shameful degraded death, and Immortal Life, could all apply to Messiah, so they held to the glorious appearing and rejected Jesus because He did not present evidences of its realization. By clinging to the Hope of the Kingdom, the despised and chastened Jewish people will welcome the coming King on His arrival much more readily than the peoples of the professedly Christian Nations. The coming Kingdom of God on Earth will be less of a surprise to the Jewish Nation than any Gentile Nation.

A beautiful truth is made manifest by the past and present attitude of the Jewish people to Jesus Christ. That truth is that the glorious appearing and Kingdom of Messiah on Earth is the most prominent feature of Messianic Prophecy. The Prophets from Moses to Malachi do not use the terms "first" or "second" in application to Messiah's appearing. There is no difficulty at all in identifying Messiah with all the glorious things to be realized when "the times of the restitution of all things" arrives, such "times"

and work having been spoken of by all the Prophets since the world began. Acts. 3: 20-24.

Every Jew is thrilled with the thoughts outlined in the Divine forecasts of Messiah's Kingdom. These forecasts abound in the Prophets.

But the prophecies of operations in Messiah's life realized in the first appearing of Jesus Christ, are not nearly so manifest in their significance as the others just mentioned. We say, "are not," as applying to the Divine records apart from the facts of Christ's earthly life.

The New Testament with its historical outlines of the personality and life of Jesus was needed to explain the first appearing of the promised Messiah. The attitude of Israel from Moses down to the present day proves that the New Testament was not needed to establish nor inculcate the hope of the glorious appearing and Kingdom of Messiah. The Jew who rejected Jesus also rejects the New Testament, but clings to the National hope of Israel, the glorious Kingdom of Messiah on Earth.

There was not any reference to a Second Advent until after Jesus came and announced that He was not to continue on Earth; that His Father's Plan required His departure from the Earth to Heaven for the period of the Gospel Age, and His return to the Earth again at the end of that period, to establish His Kingdom.

It was not until the closing part of His Ministry that He first mentioned to His followers the necessity for this departure, and they were overwhelmed with surprise, sorrow and disappointment. In John 13: 33, 36; John 14: 3-5; John 16: 5, 7, this matter is outlined, "because I have said these things unto you sorrow hath filled your heart."

How profoundly suggestive this matter is? The Apostles had recognised Jesus as the prophesied Messiah, and for over 3 years had preached the Gospel of the Kingdom to Israel. They knew that Jesus was to establish the Kingdom of God, to restore and occupy David's Throne and the Kingdom of Israel, and it

never suggested itself to them of Christ's departure from the Earth. Jesus had previously promised that they, the Apostles, would occupy 12 thrones over the 12 tribes of Israel, when His Kingdom was established. (Matt. 19: 27, 28). Not anything in the Prophecies suggested to them the need for Messiah's departure from the Earth after He had appeared on Earth. They were filled with sorrowful amazement and perplexity when Christ told them of this approaching departure.

After His resurrection it would appear that the Apostles either hoped that the "going away" He had previously spoken of had been realized in His death, or, that they had not rightly understood His reference to this matter. During the interviews with Him for the space of 40 days succeeding His resurrection, the great central theme expounded by Him to them was made up of "the things pertaining to the Kingdom of God." (Acts. 1: 3). It appears very clear that nothing was said by Jesus during the interviews of these 40 days either concerning any delay in establishing the Kingdom, or anything further concerning His departure from the Earth. The Apostles asked Him at the last interview (although they did not then know it was the last) "**Wilt Thou at this time restore again the Kingdom unto Israel?**" (Acts. 1: 6). There was not any need to ask Him concerning the Nature of the Kingdom, or its locality, or as to whether or not He purposed establishing a Kingdom on Earth. All these matters are fully revealed in the Prophets and were clearly and correctly understood by the Apostles. The personal teaching of Jesus during the interviews of the 40 days had also been concentrated upon the same subject.

The only matter they needed enlightenment upon was the time when the Kingdom would be established. "**Wilt thou at this time restore the Kingdom.**" Christ's answer (Acts. 1: 7) if it contained any rebuke, also related to the Time. It really gave no further information than that given during His Ministry, and before His death. After they received the promised Power from on high, His previous teaching became so

wonderfully enlightening that they then recognised the need for His departure to Heaven before His return to establish the Kingdom.

IMPORTANT POSITION FILLED BY NEW TESTAMENT.

The New Testament Scriptures fill a distinct place in Divine Revelation, and while fully confirming the Old Testament Prophets in regard to the appearing and Kingdom of Glory on Earth, introduce matters not dealt with in Moses and the Prophets. Until Jesus came in the flesh it was not possible for anyone to know anything of the living personality of the Lord's Anointed. The Prophets outline a promised Messiah. The Gospels record the life, ministry and personality of the Prophecied One.

The New Testament thus makes us acquainted with the Person who is the Redeemer of Mankind, and the future King of the Whole Earth. In John 20: 30, 31, there is presented an explanation of the Four Gospels. The biographies of Christ. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name."

Thus the New Testament presents as a matter of History, or fulfilled Prophecy, the living personality on Earth of Messiah the Son of God. The Old Testament prophecies that which is realized by the Christ of the Gospels. The Jew in looking for the promised Messiah does not believe that He has yet appeared or lived, and can therefore only associate the most glad-some and glorious anticipations of what He will be like when He appears. Otherwise, Messiah is a stranger to the Jew. But, thanks to the New Testament, with its sweet message of the grandest epoch in human history, the life of Christ, the enlightened Christian is not only looking for the glorious appearing and Kingdom on Earth of Messiah, but has learnt to love and treasure the perfect characteristics of Him who is the Future King of the Earth. We are not looking for a "Stranger," or merely for the great

personality of all Prophecy, or the Central figure of the Divine purpose. We are looking for "this same Jesus." "Whom having not seen, ye love, in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 1st Peter 1: 8.

The Gospels have led us into the pure sanctuary of the Redeemer's Life, and revealed to us the boundless wealth of His perfect character and the beauty of His wonderful personality. And the vision is indeed glorious. The instructed Christian finds nothing more fascinating than the life and personality of Jesus. His promised Return, and the unthinkable and indescribable bliss of being with Him and like Him for ever, is the highest possible presentation and conception of perfection and bliss.

Thus through the New Testament and the Christ it reveals, all the promises of God through the Prophets are shown as clustering like so many precious gems around the personality of Jesus. The **One Hope** of the Divine purpose becomes infinitely grander and greater by the revealed perfect character of the Person to realize it.

Without the New Testament it is impossible to understand the first appearing of Messiah, or the special Divine purpose operating during the Age elapsing between the first and second appearings.

This statement does not suggest that no reference is made in Moses and the Prophets to the First Appearing of Messiah. On the journey to Emmaus, on the first day of His resurrection, Jesus expounded all matters connected with His sufferings, as well as with "entering into His glory," from Moses and the Prophets. Luke 24: 25-27.

But the prophetic forecasts of the first appearing are much more vague than those outlining the second. Israel's attitude is a proof of this. The recorded history of the New Testament is necessary to a full understanding of the Prophecies of the first appearing. Note Paul's words in 2nd Cor. 3: 14, "for until this day remaineth the same vail untaken away in the

reading of the Old Testament, which veil is done away in Christ." This "veil" only applies to the matters associated with the First Appearing, and the ending of the Law Covenant. There is no veil over the Old Testament in its teachings on the coming King and Kingdom. Israel's attitude to the coming Kingdom proves this.

An illustration of the "Veil over the reading of the Old Testament," or of the vagueness of Prophecy on the first Appearing, is supplied in Isaiah 9: 6, 7. These two verses comprehend a period of some 2000 years in extent, and embrace the two appearings of Messiah. At the first appearing the "Son" was given, "the child was born," but "the Government was not placed upon His Shoulders" at that first appearing; He did not occupy David's Throne, He was not the Prince of Peace, etc. Christ's own words as to the results of His first appearing are sufficient to show the future application of all the prophecy of Isaiah 9: 6, 7, with the exception of the references to the birth of the "child and the gift of a Son." Note Luke 12: 51, "Suppose ye that I am come to give peace on Earth, I tell you nay but rather division." Abundance of peace*so long as the Moon endureth is associated with the time when "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth." Psalm 72: 7, 8.

The Age elapsing since the first Advent has not brought peace on Earth, the age succeeding the second Advent will accomplish this from its very commencement. Isaiah 2: 2-4, "Neither shall they learn war any more." The other titles of Messiah in Isaiah 9: 6, are also applicable only after His Second Appearing. He is then the "Everlasting Father," or the Life giver of the Age. Being the Resurrection and the life, He is the source of the future existence of all His Associate Rulers, and of all the vast numbers of His Subjects. He is also the "Mighty God," the Omnipotent Ruler of the Earth and Mankind. "Wonderful Counsellor" is illustrated by Isaiah xl. 2-5.

It was only as events unfolded themselves at the first Advent of Jesus that such prophecies as Isaiah 9: 6, 7 were seen to refer to the two appearances of Jehovah's Anointed.

Neither Jesus nor the Apostles ever rebuked the people of Israel for their ideas of Messiah and His Kingdom. Jesus said, "Ye will not come unto me that ye might have life." They rejected His claim of being the Coming **One**. Christ taught exactly as the Jews believed in regard to the Kingdom, adding only a special phase of that Kingdom—the development of the future Immortal Rulers, to be realized in the obedient of the Gospel Age.

Christ's parable of Luke 19: 11-27, was spoken "because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear." Christ thus proved by His use of this parable, and by the nature of the matter in it, that the **Kingdom He Spake** of was exactly the same as Israel believed in and looked for; that it is not therefore in existence during His absence in Heaven; and that His return is the event taught in the Prophets and looked for by Israel.

The sadness and sorrow of Christ's disciples when He told them of His departure to Heaven was a beautiful tribute to the lofty estimate they had of His Personal Presence. For the 3½ years of His Ministry they had enjoyed an Eden of Delight. Their Master was in the closest fellowship with Jehovah, and led them into the same. He was so gentle and kind, strong, wise and unchangeable, dearer to them than any earthly brother and more sympathetic than any mother. He dispelled their doubts and fears, filled their minds with the most wonderful enlightenment concerning the Divine Being and His Purposes, and made life to be nobler and more attractive than they had previously conceived possible. It is indeed comforting and helpful to read of Christ's attitude to His imperfect followers, "men of like passions with ourselves." The remarkable personal affection for Christ, developed in His followers who were privileged to be in the closest

contact with Him during His Earthly life, is, if not altogether a New feature in the Religious domain, so **intensified** as to be incomparable. The realization of His departure after He left them at Olivet, made His own promise and that of the Angels their **One** delightful and enthusiastic Hope. "I will come again and receive you unto Myself." "This same Jesus shall so come in like manner as ye have seen Him go into Heaven." John 14: 3; Acts. 1: 11.

THE MANNER OF HIS RETURN.

It is not purposed in this small section to present more than a brief and general outline of this subject. The matter is of such vast proportions and so interwoven with other features of Truth, that, of necessity, it forms an important part in the considerations of several Chapters of this Work.

The Scriptures treating on the fact and manner of Christ's return vary considerably in their statements as to how this will be accomplished. This diversity does not indicate any confusion nor contradiction in these statements, rather it makes manifest how Christ's return involves several distinct but connected phases. Not only so, but the references to the return of "this **Same** Jesus" do not suggest that the Second Advent will bring a **Human** Being to the Earth as the First did in the Babe of Bethlehem. As a matter of truth the statement "this **Same** Jesus," referred to the Resurrected Jesus, to One Who was raised forty days previously to the Divine Nature. It was at His First Appearing that "the Word was made **Flesh** and dwelt among us," and it was at the end of this that "He was put to death in **Flesh** and quickened in **Spirit**." John 1: 14, 1st Peter 3: 18.

The many matters involved in the First Appearing of Jehovah's Son, serve to illustrate those bound up in the procedure of introducing and realizing His Second Appearing. No one event marked the beginning and ending of the First. Not until Jesus left the Earth was the Advent completed. The birth of the Babe marked its commencement, and the several

distinct departments of service filled by Jesus during His succeeding life were all essential parts of the Appearing.

To our understanding and from the investigation of evidences considered in other Chapters, the Second Advent requires some forty years for its full accomplishment, and commences with the Personal or Bodily descent of Christ to the Earth. As at the First so at the Second, until Jesus is Personally on Earth the Advent has not commenced. Christ's return is not a governmental procedure that could be operated by Him while Personally absent from the Earth. All the events on Earth by which the Divine Kingdom is ultimately established universally, are the direct results of His Personal Presence on Earth, and the means by which the whole world is prepared for His ultimate universal Revelation. The accomplishment of His descent from Heaven to Earth realises His return or Advent, but it does not realise the making known of His Personal Presence to all mankind, and until all on Earth not only know of, but **See** the Coming King, the Advent process is not completed.

For reasons of His own, some of which are made manifest to thoughtful examination of the special call and work of the Gospel Age, Jehovah did not permit His Son to be seen after His Resurrection save by "chosen witnesses." Acts. 10: 40, 41, "Him God raised up the third day, and shewed Him openly: Not to all the people, but unto witnesses chosen before of God." It is most evident from some very definite Scriptures on the manner of the Second Advent, that the need for limiting the numbers of persons **Seeing** Christ to those comprising His own people, ends at His return. The gathering and glorification of all His approved people, most of whom only see Him for the first time after their resurrection, marks the beginning of a new order in this connection. His full introduction to humanity is brought by universal sight. The statements concerning the facts of the past limitations in this matter are not more definite than those declaring the purposed fact of the removal of all limitations.

One class of references to the "manner of His return" compares it with the stealthy and unrecognised movements of "a thief in the night," and that "as a snare shall it come on all them that dwell on the face of the whole Earth." Luke 21: 34-36. It is important to note that the references to a "thief" like approach apply to Christ's own people on Earth at that time. Matt. 24: 42-44; Luke 12: 36-40; Rev. 16: 15. Not one person living on Earth when Christ returns knows of the actual day of His descent.

A second class of references is presented in the comparisons between the days of Noah and of Lot and the days of the Son of Man. Matt. 24: 37, 39; Luke 17: 26-30. Even a cursory reading of these verses will disclose the presence of features quite distinct from the sudden and brief signs of the "thief" like approach. These are the "days" succeeding the "day" of His descent.

A third class is presented in Matt. 24: 30; Mark 13: 26; Rev. 1: 7, etc. It would be impossible to use more emphatic terms than those employed in these references, or to present a greater contrast than they bring when compared with the Scriptures previously quoted. "Then shall all the tribes of the Earth mourn. And they shall see the Son of Man coming in the clouds of Heaven."

It is clear to sober thinking, that the Scriptures which associate universal ignorance with Christ's descent to the Earth, must apply to the first phase of the Advent. It would be manifestly impossible for Christ to come on the clouds of Heaven in the recognised sight of all living on Earth, and afterwards to come unrecognised by any as a "thief in the night." The reverse order is not only possible but is the one to be observed in the "manner of His return." Between the universally unknown and the universally recognised "Comings" there is the third and most lengthy one, this being shown by Christ as bringing days parallel with those of Noah and Lot. Luke 17: 26, 28.

The "Coming" as a flash of lightning, of Matt. 24: 27, Luke 17: 24, can thus be readily recognised as describing the rapid accomplishment of the first phase of His return, viz., of His descent to the Earth, and is contemporary with the matter of 1st Thess. 4: 16, 17. This "lightning like Coming" is kept entirely separate from the Personal Revelation on the clouds of Heaven, and it is concerning this latter that universal sight is emphasized. Matt 24: 30, etc.

The Greek word "parousia" frequently rendered "Coming" in our Authorised Version and more correctly expressed by "presence," not only applies to the period of years succeeding His Personal arrival on Earth, but is used as describing the personal descent from Heaven to Earth, in Matt. 24: 27, and in 1st Thess. 3: 13, is employed in the later associations of Christ's Personal Manifestation with all His people. The Greek word "apokalupsis" and correctly rendered by "revelation" is the term generally used in application to the third and final phase of the Second Advent. Luke 17: 30, 2nd Thess. 1: 7; 1st Peter 1: 7, 13; Rom. 8: 19, etc.; the Greek "epiphaneia" rendered five times by "appearing," is really an interchanging term with "apokalupsis" and indicates the full manifestation of Christ on Earth. 1st Tim. 6: 14; 2nd Tim. 4: 1, 8; Titus 2: 13.

When we apprehend what is involved in Christ's Personal return to the Earth it is not difficult to appreciate both the fact and the need of the various phases of His appearing, and the necessity of a period of years for the full accomplishment of the Advent process. The Scriptures indicating three distinct "Comings" have been noted, and are grouped together thus, 1st, the Personal but unrecognised descent of Christ to the Earth: 2nd, His continued Presence on Earth and in the Holy land, while His Messengers are delivering His Proclamations throughout the Earth; 3rd, His Universal Revelation in a series of visitations which make His Personal and Bodily Presence manifest in the sight of all humanity.

Most believers in the Second Advent hold the idea of Christ's Personal manifestation to mankind during His Kingdom. They rightly believe that a real Kingdom demands that its King shall be manifested as its executive Head, and visible to His subjects. Considerable diversity of ideas exists among Bible Students as to the procedure to be adopted in the establishment of this manifested Divine King on Earth. It is hoped that succeeding Chapters of this Work will contribute convincing demonstrations from the Scriptures, of the reasonable and sublime order to be observed.

But, our times have witnessed the presentation of an altogether new class of Second Advent teaching. The declared Invisibility of Christ, both for the Advent process and for the whole of the Kingdom, is presented as advanced Bible truth. The extraordinary idea of a Divine Kingdom ruling the human race on Earth for a thousand years and invisible to mortal sight, is based on the assumption that the Divine Nature of the King and His Brethren hinders any possibility of sight to mankind. The emphatic declarations of universal sight of Christ at His Advent and during His Kingdom, are explained in this teaching of invisibility, as merely signifying "discernment by the mind" and through "events" transpiring on Earth. It is indeed strange that any believers in the Scriptures would even suggest any alterations in the Divine Word, when such Word is correctly translated. Such statements as those given by Christ in the solemn and highly important associations of His Advent, are not matters of imagery nor amenable to alterations at the hands of mortals. "And they shall see the **Son of Man** coming on the Clouds of Heaven, And every eye shall see **Him**, they also which pierced Him." Matt. 24: 30; Rev. 1: 7. In the last Chapter of this Work, evidence of the remarkable accuracy of all these Scriptures is presented.

The wisest of mortals are comparatively ignorant of the possibilities of the manifestation of the Divine Nature on Earth. We are wholly dependent upon Re-

velation for any information on this matter. The introduction of the Divine Kingdom on Earth marks a New Era in this as in all other directions. Christ's Appearances to His witnesses during the forty days after His Resurrection, the appearances of Divine Messengers in Paradise and during the Ages when Revelation was being unfolded, are evidently but illustrations of coming things more intensified. The one important matter to find out relates to the **Divine Purposes** in this connection, there are not any difficulties to the accomplishment of these. If the demands of the Divine Purpose require the manifestation of the King to all His subjects, the ways and means are easy.

The absence of Christ from the Earth for the long time since His ascension is shown by His invisibility. It is confusing to say that His **Presence** is shown by the same. The Throne of Messiah is the restored Throne of David. Luke 1: 32. David's reign over Israel was neither vague nor invisible. The restoration of that Throne, with its enlarged and universal dominion, under David's Lord, will sweep into insignificance for reality, glory and continuance, the former Kingdom of David. "Then the Moon shall be confounded, and the Sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem and before His Ancients gloriously." Isaiah 24: 23.

The invisibility of Christ is a proof that "this same Jesus" has not yet come again.

CHAPTER 3. SECTION 1.

THE PERSONAL RETURN OF CHRIST AND CONNECTED MATTERS.

The definite day of Christ's Return concerning them which are asleep. The Change to Dead and Living Believers. Considerations in the Apocalypse. The Seven Trumpets of the Seventh Seal.

THE DEFINITE DAY OF CHRIST'S RETURN.

In speaking of "the definite **Day** of His return" it is freely admitted that we are utterly unable to even state when the Year in which that Day is located will be. But, that one definite Day is set apart in the Divine Plan for the accomplishment of Christ's Personal return from Heaven to Earth, is not only revealed, but emphasised in the Scriptures. Those who regard the Second Advent as wholly comprised in the one event of the return of a Person from Heaven to Earth, have no difficulty in appreciating the importance of the **Day** of His Appearing: Their serious difficulties are shown in lack of recognition of the succeeding **Days** of Christ's Presence, and of the final phase of the Advent, His Universal Revelation. It is to be feared, however, that many Bible Readers in our times, in their acceptance of the Truth of the Second Advent being a **Process** of years, have failed to appreciate the great truth of the **One** event of His **Coming** and **Arrival** taking place on **One** **Definite Day**.

This **Day** and its Event is the one phase of the Advent that is strictly limited in all matters to the followers of Christ, and comprises in itself all other matters, to be later disclosed to a wondering world. Not the **Days** of His Presence, nor the tremendous

epoch of His Revelation, but the **Day** of His **Appearing**, is the feature presented as the Hope and attractive goal of His people. The paramount importance of His Coming and Arrival, to His own people, can be readily recognised. Until that transpires the Advent has not commenced, the **One** Hope has not been realised. On the momentous Day of His return, **All** His people meet Him, and are, therefore, with Him during All succeeding phases of the Advent, together with All succeeding Ages of Eternity. As will be made manifest by considerations in other Sections, All Christ's people are His active agents in all the world wide operations of the Days of His Presence (the period of the Second phase of the Advent), and in the Third and Final phase, that of His Universal Revelation, they "Also Appear with Him in Glory."

It is "When the Chief Shepherd shall **Appear**," it is on the **Day** of His Appearing, and not during His Presence or Revelation, that the "Crown" is given to "All who love His Appearing." 1st Peter 5: 4; 2nd Tim. 4: 8. The constant, unchanging attitude of looking for the Day of His return, or ardently desiring His Personal Coming and Arrival above everything else in life, together with the easy possibility of falling into the prevailing state of indifference and vagueness of belief concerning His return, are matters emphasised by Christ as being of supreme importance. "And ye yourselves like unto men that wait for their Lord when He will **Return** from the wedding: that when He **Cometh** and knocketh, they may **Open** unto Him immediately." Luke 12: 36. The "Return and Coming," and the Meeting, are the definite features stated. In Matt. 24: 48-50, the same matters of the One event at the one definite time are emphasised in another direction. "But and if that evil servant shall say in his heart, My Lord, delayeth His **Coming**. . . . The Lord of that servant shall **Come** in a **Day** when he looketh not for Him, and in an **Hour** that he is not aware of."

Previous to the arrival of the momentous Day of His Appearing, as stated in several references, not any persons on Earth know when that day is. In Luke 21: 35, it is said that "as a snare shall it come on all them that dwell on the face of the whole Earth." Each reference to this event speaks of the period when it transpires as a "Day," and not as with the succeeding period of His Presence, the **Days**. The "Day" of His Coming and Arrival as distinct from the succeeding "Days" of His Presence, is referred to in Matt. 24: 36-50; Mark 13: 32; Luke 21: 34. The succeeding "Days" of His Presence are outlined in Luke 17: 26, 28, etc. Christ's words in Mark 13: 32-37, not only informed the living disciples of their continued ignorance concerning the "Day" of His return, but include a declaration of the same ignorance existing with all others right through the Age. "What I say unto you I say unto All, watch." Seeing that He had said "Watch for ye know not," then in saying this unto all He meant that not any would know. The words of Matt. 24: 42-44, are even more emphatic. Not only "Watch, for ye know not," but "at such an hour as ye think not the Son of Man Cometh." Enlightened believers in Christ's Advent have learnt of the remarkable signs in human affairs indicating His approach, but not any of these signs locate even the Year much less the Day of His Appearing. By being ignorant of that Day, the event will be "thief" like to Christ's living people.

The use of "Day" in the associations of this Coming and Arrival is manifestly literal. The time feature of His departure from Olivet to Heaven is to be duplicated in the period of His return from Heaven. The "Day" when He was "taken up" was definite enough, it was not a prolonged period. In Acts 1: 2, the writer says "Until the Day in which He was taken up"; it can be readily recognised how this was one of the features indicated in the words of the Angels presented in Acts 1: 11, "shall so Come in

like manner." The return to the Earth will not occupy any longer time than that of His departure.

In speaking of the period of His Arrival as a "Day," Christ refers to the "**Hours**" of that "Day." It is manifest that if a definite day is set apart for that event, then some Hour of that day will be the exact time of its accomplishment. Christ's words in this connection are unmistakable. He makes frequent references to the Hours of that Day. Mark 13: 32. "Of that Day and Hour knoweth no man," and in verse 35 He adds, "ye know not when the Master of the house Cometh, at **Even**, or at the **Cock Crowing**, or in the **Morning**." Matt. 24: 42, 44, 50. It is only concerning His Coming and Arrival, that "Day, Hour, Even, Midnight" are used.

In several Scriptures it is suggested how before Jesus leaves the Heavens, and, therefore, before the arrival of the Day of His return, unmistakable notifications of His impending Approach are sent by Christ to all living believers on Earth. In Luke 12: 36, a "knock" is spoken of as immediately preceding His return, and as advising His people of His approach. In Matt. 25: 6, a "Midnight Cry" is the authoritative announcement of the Bridegroom's Coming. In 1st Thess. 4: 16, a Shout, and Voice notify His approach, while the "Trump of God" of this reference together with that of the "Last Trump" of 1st Cor. 15: 52, are the Heralds of Christ's arrival on Earth. The acceptance of the Truths relating to the definite day of His return involves some recognition of these notifications immediately preceding. They make manifest the remarkable exceptions to be made with believers over all others in this matter. The "knock," Midnight Cry, Shout, Voice, and finally "The Trump of God," are the announcements of His descent received and heard by believers on Earth before the Day of His return arrives. The first mentioned notify

His impending Approach, the "Last Trump" announces His Arrival on the Earth.*

A fundamental feature of New Testament teaching is, that all approved followers of Christ of the whole Gospel Age, stand in exactly the same position in regard to the Day of His Appearing. They are All to meet Him on that Day. The Appearing is not a prolonged process, neither is the Assembling of His people. The one is not any more protracted than the other. Everything connected with this first phase of the Advent is accomplished rapidly. The only ones concerned and affected by its operations are the people of Christ.

Christ's descent from Heaven is that of one Individual unattended. He returns as He departed, **alone**, to fulfill His promise, "I will come again and receive you unto Myself." John 14: 3. During all the Centuries since His departure, His faithful people in every generation have "fallen asleep" in the certain hope of meeting Him at His return. "Waiting for His Son from Heaven," of 1st Thess. 1: 10, has been the instructed attitude of discipleship right through the Age. At His return, those of His followers which are "alive and remain" are the smallest proportion of His followers of the whole Age. The "Dead in Christ" are the majority. A second feature of similarity between His departure and return is thus shown; in the returning Alone from Heaven, of 1st Thess. 4: 16. "The Lord **Himself** shall descend from Heaven." Acts I: 11.

CONCERNING THEM THAT ARE ASLEEP.

Many of those who hold the mistaken idea of the survival of the soul at death, and of believers departing to be with Christ during His absence from the Earth, regard the words of 1st Thess. 4: 13, 14, as

* Concerning this notification of His Approach, and the Herald of His Arrival, see Section, "The Change to dead and living believers."

supporting these ideas. "Them also which sleep in Jesus will God bring with Him," is regarded as indicating that Christ brings these with Him on His descent from Heaven.

It should be manifest to every thinking person that an unconscious state is intended by the use of "Sleep." If a person is conscious he is not asleep. Asleep in Jesus is a description of dead persons and not of living ones. Those who are Alive are certainly not Asleep in Jesus. It is incredible that any person can seriously contend that "sleep" applies to any condition in the Home of the Almighty, or that "sleeping in Jesus" correctly defines the condition of living persons. It is the state of death Paul refers to, and it is from that State, and not from Heaven that God is going to bring "all those which sleep in Jesus."

The true significance of 1st Thess. 4: 13, 14, can be seen by careful attention. "I would not have you to be ignorant concerning them which are asleep." The "Brethren" addressed had only recently become Christians: an indication of their previous state is given in the words of 1st Thess: 1: 9, 10. "How ye turned to God from idols, and to wait for His Son from Heaven." The Apostle recognised that apart from Divine Revelation ignorance concerning the true state of the dead is unavoidable. No human theories on this subject are correct, and the absence of true authority in all these is shown in the uncertainty of all who hold them. If there is one subject vitally affecting all mortals more than any other matter, and in regard to which the utmost uncertainty exists, it is concerning the real cause and true character of death. The Apostle took steps for the removal of this condition of mind, for in saying "I would not have you to be ignorant, Brethren, concerning them which are asleep," he added such explanations as resulted in their enlightenment.

It is strikingly suggestive to note how Paul declared that the removal of ignorance from the mind,

and the reception of Revealed Truth concerning the true state of the dead, would result in "that Ye sorrow not, as Others which have no hope." The Truth concerning death and the condition of the dead not only removes ignorance and uncertainty, but provides comfort and dispels hopelessness. No person has the Truth revealed by Paul unless he has lost all fear and anxiety and every hopeless belief concerning the dead. The "Others" referred to by Paul as sorrowing, and "which have no Hope," were manifestly Living persons, but unenlightened, who had not the One and certain Hope for the dead provided by Christianity. This condition of "sorrowing without hope" was the one governing the Thessalonian Brethren also, before Paul removed it by giving them the Truth. It still remained with all others who were ignorant of that Truth. Nothing could be further from the fact than to associate the condition of "Having No Hope" with any of the Dead, for those in this condition were "**Sorrowing**" on account of their dead ones. If these "Others" had known and believed the Glorious Hope of the Gospel, their Sorrow for the dead would not have been hopeless. It was the absence of true enlightenment in the Living and not any hopeless condition of the dead, that caused this sorrow without hope.

In providing enlightenment as the means of dispensing with excessive sorrow over death, and of removing all hopeless features, the Apostle revealed how the Truth is entirely distinct from all human theories of the cause and nature of death. Neither eternal extinction of being, nor any phase or form of natural immortality, or of the human soul surviving death, are true. "I would not have you to be ignorant concerning them which are Asleep." Not Living after death, not eternally extinct, but **Asleep**. 1st Thess. 4: 13.

"That ye sorrow not as others." Reasonable grief at the loss of loved ones is unavoidable, and enlightenment on the true state of the dead is not incompatible with this. The grief of Jacob over the supposed death

of his son Joseph was the reasonable result of his realised loss, and not of any anxiety concerning the state of the dead. Jacob was not ignorant in this connection. In Gen. 37: 34, 35, his knowledge of the true character of the death state is disclosed. "I will go down into Sheol (the grave or hell) unto my son." Jacob knew there was no life in Sheol, and that Joseph, if dead, was there. The scrawling sisters at Bethany were not reproved by Jesus for their sorrow over the death of Lazarus, rather, as stated in John 11: 33-35, "when Jesus saw her weeping. . . He groaned in spirit and was troubled. Jesus wept." The death state is **Real**, the dead are not **Alive**. It is one thing to sorrow over the loss to the living brought by the death of loved ones, and another to be filled with anxiety and hopeless sorrow concerning the unknown state of the dead.

In presenting enlightenment Paul did not pander to mere natural sentiment. Life is real, and many of its lessons are hard to learn. The problem of pain and suffering is not an easy one to unravel. Since human sin and wrong-doing are so real then the one penalty for these is the same. Death is this penalty, and therefore, the end of life until the resurrection. It is solely on account of the Divine purpose and promise of resurrection that death, the great enemy of mankind, has been transformed into a state of "**Sleep**," the chief feature of which in this use of the word, is the awakening to ensue. The state of death would be eternal in duration to all its subjects were it not that Jehovah provided a Redeemer, and through Him purchased a New Life for all the dead, to be bestowed by a resurrection after the Appearing of the Redeemer. 1st Cor. 15: 21, 22; Acts 4: 2. It is because of this Divine purpose through Christ that death is spoken of as "sleep." There is not only unconsciousness but there is to be an awakening. **All** in the death state are now asleep.

This is the Revealed matter presented in 1st Thess. 4: 13, 14. Exactly the same subjects are referred to in both verses. The allusion to the death and resur-

rection of Jesus in Verse 14, and the connecting words "even so," clearly reveal what is meant by "them also which sleep in Jesus will God bring with Him." The matter of the "bringing" back of Jesus is referred to in Hebrews 13: 20, "Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep." To the Thessalonians and as the climax of his teachings concerning the state of the dead, the Apostle showed how a belief in the death and resurrection of Jesus involves also a belief in the bringing forth from death, with Jesus, and by the same Divine Power, of "them which are asleep." God brought Jesus back from death, and this was but the beginning of the bringing back process.

It can be readily seen how the reference in 1st Thess. 4: 13, "concerning them which are asleep," is not limited to any particular or special class of the dead, and that the clause in Verse 14, "them which sleep in Jesus," is intended by the writer as applying in the same unlimited sense. It is manifest that most of the dead over which the "Brethren" addressed by Paul "sorrowed," were the unenlightened or unbelieving dead, for not only were these the most numerous, but they were the Only ones causing anxiety as to their true condition. There was no anxiety of mind in these "Brethren" concerning the condition of the "dead in Christ." The true state and prospects of **ALL** the dead was the subject that these "Brethren," together with all others, needed enlightenment upon, and it was concerning this that Paul wrote, "I would not have you to be ignorant."

All in the death state are in the same condition, they are lifeless. Only after resurrection are the different classes of mankind shown. "Just and unjust" are then manifested and are raised in their respective "orders" of Life and of Judgment. Acts. 24: 15; John 5: 28, 29. The Apostle's reference in 1st Thess. 4: 13, to "them which are asleep," manifestly applies to **ALL** in the death state who are afterwards to be brought forth in the two "orders" of resurrection. Paul could not refer to some in the state of death

without including all, seeing that he was expounding in this 13th Verse the true character of death and the condition of the dead.

That the "Them also which sleep in Jesus" of Verse 14, are identical with the "Them which are asleep" of Verse 13, and that both these terms apply to all in the death state, is abundantly manifest. The matter of Verse 13 describes the condition of all the dead, after death and before resurrection. The feature outlined in Verse 14 is the bringing forth from death of those previously referred to. The Apostle is not here treating upon the special matter of the bringing forth from death of the people of God, but of the general subject of the deliverance from death of man universal. After concluding this general Revelation in Verse 14, he expounds in Verses 15-18 the special matter of the bringing forth of the Divine Family. Thus, the matters of Verses 15-18 are added to those expounded in Verses 13, 14. The order outlined in 1st Cor. 15: 22, 23, and 51-54, is identical with that of 1st Thess. 4: 13, 14, and 15-18. The all who died through Adam are to be made "**Alive**," not Immortal, through Christ. This is exactly the same feature as that of 1st Thess. 4: 14, "them also which sleep in Jesus will God bring with Him." He "brings" them from the sleep of death into a New human life. The exaltation of **any** from the sleep of death to Immortality is not discussed in either of these references, but is presented in later verses in each Chapter quoted. 1st Thess. 4: 15-17, and 1st Cor. 15: 51-54 expound the "bringing" forth to Immortality.

The application of "them also which sleep in Jesus," to all in the death state, is manifest to thoughtful consideration. "Dying in Adam" is Paul's definition of the Universal cause and state of death. Rom. 5: 12, 1st Cor. 15: 22. This is to be succeeded by these being "made alive in Christ." There is not any resurrection through Adam. Any resurrection is through Christ. "Since by man (Adam) came death, by man (Christ) came also the resurrection of the dead." 1st Cor. 15: 21. Any resurrection is, therefore,

a Boon and blessing, since it is purchased and provided by Christ. In view of the fact that the death of all is inherited from the first man Adam, and, that resurrection is through Christ, then it is solely on account of Christ that the condition of those "dying in Adam" is spoken of as "**Sleep**," which term indicates a temporary state to end in an awakening. In Heb. 2: 9 we are assured the "He tasted death for **Every Man**," and in Rev. 1: 18, that, He passed from death to Immortal Life taking into His own hands all authority over death and its universal subjects. Thus, the All dying in Adam are, in the Divine Purpose, transferred from the condition of "perishing," or extinction, to that of "them which **Sleep in Jesus**." The Universality of this is made absolute by the universality of death and of Redemption. The promised awakening of all these sleepers who died in Adam, does not come in conflict with the awakening to Immortality of the comparatively few who are said to "**die in the Lord**," and to be "**the dead in Christ**." Rev. 14: 13, 1st Thess. 4: 16.

THE CHANGE TO DEAD AND LIVING BELIEVERS.

It has already been noted how Christ's return to the Earth is a definite event taking place on one day, and that the gathering of all His people to Him is not delayed, but is accomplished immediately after His arrival on Earth. The order of this "gathering" is specified in the several references to the subject. "The Lord Himself shall descend. . . and the Dead in Christ shall rise **first**, then we which are alive shall be caught away together with them." 1st Thess. 4: 16. There is not any break in the order of events, and no delay. The whole procedure is associated with the matter of His descent from Heaven, and therefore, with the day of His arrival on Earth.

The declaration that "the Dead in Christ shall rise **first**" not only reveals the appointed order of this "gathering," but emphasizes how All these Dead comprise One division. There are not any divisions among

the Dead in Christ in the order of meeting Him. The Two divisions of the Dead and Living believers are the only ones. As with the "Dead" so with the "we which are alive," **All** these are caught away at the one time. While it is true that the Apostle does not, in his exposition of 1st Thess. 4: 15-17, state the exact time occupied in the "Rising" of the Dead in Christ, nor of the length of the interval between this and the removal of the Living, as outlined in "**Then**, we which are alive" in Verse 17. —, it is also true that these matters are treated in connected references in other Epistles, and that this "treatment" confirms the manifestly uninterrupted series of events of the **One Day**, indicated in 1st Thess. 4: 15-17. It can be readily recognised that the statement of Verse 17, "we which are alive shall be caught away together with **them**" (the Dead) does not indicate the removal of the Dead and Living at the One time, but their association together after removal. Since the "Dead in Christ are raised **first**," then the time feature is not involved in "caught away together with them," only the unity of the two classes removed is emphasized.

Not anything is said in these references concerning any changes in the natures and bodily appearances of the two classes meeting Christ at His descent. In the case of the "Dead," a change from death to life is involved in their "Rising first." By the aid of connected Scriptures and understanding of the doctrine of resurrection, together with recognition of the promised reward to Overcomers, it is abundantly manifest how the "Rising of the dead in Christ" is to Incorruptibility, to the inheritance of a deathless nature. But the statement "we which are **Alive** and remain shall be **Caught** away," if not definitely and unquestionably saying that death does not overtake these before removal, does not even **hint** that it does, hence leaves no cause for uncertainty as to the declared fact of the bodily removal of Living persons. If sudden death was to overtake all the living believers on the day of Christ's descent and before their removal, then **All** Christ's followers would be in the One State, they

would all be the "dead in Christ," there would not then be any need for the two specified divisions mentioned by Paul, viz., the "dead in Christ, and we which are **Alive**."

In 1st Cor. 15: 51-54 the Apostle definitely states the matters so fully involved in his **Thessalonian** Epistle. The purposed "change" to the two classes meeting Christ at His return is definitely stated, together with definite evidence of the different states of these classes at that event. In Verse 51, Paul writes, "Behold I show you a **Mystery**." An exceptional feature of Revelation is here indicated; therefore, apart from its explanation, the subject treated is not possible of understanding. The Revealed **Mystery** is an authoritative explanation of the Divinely appointed procedure to be adopted, in the Assembling of All the approved people of God on the Day of Christ's Appearing. The gathering together of the Royal Family of God, developed out of all the generations of the past two thousand years, is an event that will be associated with such exceptional proceedings, and extraordinary operations on Earth, as to require special explanations to make the whole matter intelligible, and reasonable.

In the most concise manner the Apostle presents the matter of this "**Mystery**." We shall not **all sleep**, but we shall **All be changed**." Paul uses the pronoun, "**we**," twice in 1st Cor. 15: 51, and by its duplicated use unites in the One Family all faithful and approved Christians from the days of Christ to the Day of His return. Paul's words concerning this "**Family**" in their final gathering together are indeed comforting. Obviously he mentions the last members of the family first. The "**We who shall not all sleep**," are the same as the "**We which are Alive and remain**" of 1st Thess. 4: 17. There is the most complete assurance in this of the presence on Earth at Christ's return of Living Believers, who are sharing the true faith and manifesting the like obedience of Apostolic times. Speaking of these, as if indeed no prolonged period separated them from the times of the Apostles, Paul writes,

"We shall not All sleep." Here was the disclosing of a secret. An exception is to be made in this particular with the last remaining members of the Family, to the order obtaining with all others from the First to the Second Advents. "Dying in the Lord" and being included in "the dead in Christ," has been the last portion of All the Members of this Family down to the Day of His return. But, this is not to be the condition of the last remaining members.

The reference to "Sleep" and what the Apostle meant by the use of the word in 1st Cor. 15: 51, can be gathered from his general writings, some of which in this connection have already been considered. The State entered at death: the condition of unconsciousness brought by death. Twice in 1st Cor. 15th Chapt. Paul speaks of this. In Verse 6 he writes, "but Some are fallen asleep," these are contrasted with, "of whom the greater part remain unto this present." Only those who had not "fallen asleep" remained to this present. In Verse 18 Paul declares what would result if Christ was **not risen**, "then they also which are fallen asleep in Christ are perished. But, since Christ was raised from the dead, these are not "perished," they are, as Paul says, "asleep in Christ," and will be awakened at His return. Nothing could be more convincing than the contrasts presented in the respective conditions of the great majority of those who are "Asleep in Christ," and that of the Living minority to be exempt from "falling asleep." To believe that the "we which are Alive and remain" will, when "caught away," at once meet Christ without any delay or interruption, involves a recognition of the **exceptional** character of this, of its being strictly limited to the Living or those who do not "fall asleep." The material difference disclosed by Paul in 1st Cor. 15: 51, would not exist if All the Dead in Christ met the Lord immediately after their decease without any delay or interruption, and the statement of 1st Thess. 4: 16 would be robbed of all sense and truth, if All who had died in Christ were immediately

afterwards **Alive**, and with Christ **Before** His return. "The **Dead** in Christ shall **Rise First**."

The "**We** (who) shall not all sleep" are not to enter the state brought by death, but, as stated to the Thessalonians, are to be "caught away" bodily and while living. In expounding the second phase of the "Mystery" in 1st Cor. 15: 51, and in the second use of the pronoun "**we**," Paul includes absolutely **All** the members of the Divine Family of the Gospel Age. "But **We** shall **All be Changed**." There is to be a limited exception to the general order of sleeping, "**we** shall not **All** sleep," but there are not any exceptions to the procedure of the second mentioned matter, "**We Shall All be Changed**." The "**All**" to be Changed are made up of all who have fallen asleep and all those who escape the sleeping state. In Verses 52-54 Paul specifies the two classes and the "change" to each. The "Dead in Christ" and Living believers on Earth at His return, are designated "the corruptible and the mortal" in Verses 53, 54. The "Change" to the corruptible is specified as "putting on Incorruption," the "Change" to the "mortal," is "putting on Immortality." The accomplishment of these changes with both classes mentioned presents a complete fulfilment of "**We shall All be changed**."

As in 1st Thess. 4: 16, 17, so in 1st Cor. 15: 51-54, the order of this change is that the corruptible puts on Incorruption before the mortal puts on Immortality, or "the Dead in Christ shall **Rise First**." There is no difficulty in recognising how in the case of the "dead or corruptible," the "Change" to Incorruption takes place as they "**Rise First**." There are not two "Changes" to come to these Dead. Those who advocate the theory of a Mortal Resurrection to these dead in Christ, and speak of the putting on of Incorruption as a Second "Change" succeeding a subsequent Judgment, have no Scripture to support them, and their theory is in conflict with Paul's Revelation of this Mystery. In 1st Cor. 15: 52, the Apostle definitely declares, "the Dead shall be raised Incorruptible." Surely this applies to their **Resurrection** and

not to any period or event succeeding? The Apostle is describing the "Change" brought to these **Dead** by Resurrection. There is not any Scripture which says that these Dead will be raised Corruptible, or amenable to death, if there was, then the Scriptures would be contradictory, for Paul definitely states that "the dead shall be raised Incorruptible." In 1st Cor. 15: 52, 53, 54, the Apostle emphasizes how Incorruption and Immortality are imparted by resurrection, and at the sounding of the Trumpet which announces Christ's Personal return. The "Dead in Christ" only pass through One "Change," and of necessity, that comes to them in the Resurrection.

But the Change to the Living has its two phases. There is first that of their bodily removal from their Earthly condition and surroundings, and that which comes after removal. In 1st Thess. 4: 17, the first of these changes is referred to, "We which are **Alive** shall be caught away." In speaking of the same living persons in 1st Cor. 15: 53, 54 the designation used is "**Mortal**," and this in contrast with that of "Corruptible" in application to the Dead. Dead persons are not "Mortals." If Living believers at Christ's return were required to die before their removal, Paul would not have written "This **Mortal** shall put on Immortality." It is solely on account of the distinct states of death and life with the recipients, that the One Gift is referred to in the Two terms of "Incorruption and Immortality." But it is also obvious how the "Mortal" must put on Immortality during the almost instantaneous process of removal to accomplish the "Change" of 1st Cor. 15: 51, 53, 54. The making manifest of this matter constitutes the Second feature of the Revealed Mystery. Christ does not meet **Mortals** on the day of His Appearing. The "Mortals" caught away are Immortal when they meet Christ. The "Crown of Life or of Righteousness is identical with Incorruption and Immortality, all of these applying to the Divine Nature. This "Crown" is to be bestowed upon all the approved on the **Day** of His Appearing. 2nd Tim. 4: 8.

The Apostle's statement of the time occupied by the realization of "**We shall All be Changed,**" does not permit of misunderstanding, however incredible it may appear to some. Paul says the "Change" will take place "**in a moment,**" not in an hour, day, or year. That this statement of the briefest period of time was intended as being exact, is shown in the adding of "**in the Twinkling of an Eye.**" Let any person close and immediately open the eyes and he has a manifestation of the declared length of the period of "Change." The fact that Divine Power accomplishes this is a complete answer to any objections. In view of the Two Companies affected by this "Change," and of the One comprising the Dead being the first dealt with, it is clear that "in a moment" applies to each. In this briefest of periods the dead Saints of some twenty Centuries are all transformed into Incorruptible Beings, and are present with Christ at the Earthly place of His descent. Only One order obtains with these, "The dead in Christ shall rise first," this includes all. The Second process of "being caught away together with them," or, as in 1st Cor. 15: 53, of "the Mortal putting on Immortality," involving the sudden removal of all living believers from all parts of the Earth to the place of Christ's descent and Presence, —, is also accomplished "in a moment, in the twinkling of an eye." The period between these events is only of such duration as is necessary for making them distinct.

The Divine **Signal** for these "Changes" is another feature of the Revealed "Mystery." In 1st Cor. 15: 52 the signal is specified, "**At the Last Trump, for the Trumpet shall sound.**" In 1st Thess. 4: 16 other connected associations with this Trumpet are mentioned. A "Shout, an Archangel's Voice" precede the sounding of the Trump of God, and these are notifications sent before Christ leaves the Heavens, while the Trumpet sounds as He arrives on the Earth. There is evidently the closest connection between the "Shout and Archangel's Voice," and the "Knock" of Luke 12: 36, and the "Midnight Cry" of Matt. 25: 6. That

different stages of the Personal descent are indicated by the "Shout, Voice, and Trump of God" is very manifest. That the "Midnight Cry" is not identical with the Trump of God, but precedes it, is shown by the declared interval succeeding this "Cry" and the Bridegroom's arrival, during which "interval" the matter of Matt. 25: 10 applies, "While they went to buy the Bridegroom came." He does not "Come" at the going forth of the Midnight Cry, but He is Present on Earth when the Last Trump sounds. There is thus shown an unrevealed period between the notification of His departure from Heaven going forth, and the sounding of the herald of His Presence on Earth. It is likewise clear that the notification of His approach, sent to all living believers before He leaves the Heavens, does not announce the definite day when He will arrive on the Earth, but it is an authoritative announcement of His impending return. This feature serves to explain and harmonise such Scriptures as 1st Thess. 5: 4; Matt. 24: 42, 44; Mark 13: 35; Luke 21: 34.

It does not appear necessary to consider the presumed difficulties to the realisation of the several really extraordinary features connected with the notification and herald of Christ's return.* These lie outside of all past or present human experience, hence reasoning from analogy is impossible. There are not any insuperable difficulties to Him Who has outlined the procedure to be followed.

In 1st Cor. 15: 52, "Last Trump and the Trumpet" are the words used in describing the signal for the Change" of the Divine Family. In 1st Thess.

* Such, for example, as the possibility of the "Shout, Midnight Cry, and Last Trump," being heard only by those to whose hearing they are directed, and the commotion created by the sudden bodily removal of the living believers in two Hemispheres. It is more than probable that this last procedure will cause some anxiety and wonder amongst mankind, and that this is one of the many matters referred to in Luke 21: 26, "Looking after those things which are coming on the Earth."

4: 16, the same "Trump" is spoken of as "The Trump of God," and as marking the ending of the descent from Heaven. "The Lord Himself shall descend from Heaven . . . and with the **Trump of God**: and the dead in Christ shall rise first." Thus, both Epistles are referring to the One matter. In view of the mistaken application given to the matters of 1st Thess. 4: 16, 17, by some Bible Students, it is important to note how Paul definitely states that the "Shout, Archangel's Voice, and Trump of God," are the associations of Christ's descent from Heaven, and, therefore, of **His Coming** and Arrival, and not of His succeeding presence. This is "The Trump of God," because it announces to the privileged hearers the Presence of the Divine Nature on Earth, and it is the "**Last Trump**" by bringing completion to the Series of Divine Manifestations on Earth from the days of Paradise. This "Last Trump" announces the commencement of that Eternal order when "the Tabernacle of God is with men, and He will dwell with them." Rev. 21: 3.

The Apostle limits all results from the sounding of this "Last Trump" to "the dead shall be raised Incorruptible, and we (the mortal) shall be changed." Likewise in 1st Thess. 4: 16, 17, the "Shout, Voice, and Trump of God," only result in Christ's descent to the Earth, the raising of the Dead in Christ, and the bodily removal of Living believers. No other persons or things on Earth are in any way affected by these Divine notifications and operations; the general affairs of mankind and the earth are not altered or in any way influenced by these remarkable events.

This limited application of the "**Last Trump**" to the Coming and Arrival of Christ and the enlightenment, resurrection, and assembling of His People, makes manifest how the Seventh Trumpet of the Apocalypse is not the same, and this, notwithstanding that the Seventh Trumpet is the last of the series mentioned in that Book. Rev. 8: 2; Rev. 10: 7. It should be noted that although the Trumpets of the Apocalypse were signs or symbols of great events in the world's history, they were also both **audible** and

visible to John on Patmos, during the period when the matters of the Apocalypse were being presented to him in the approved signs. John saw Seven Angels with Seven Trumpets and heard these Trumpets sound. No Trumpets have sounded since John heard the Seven in A.D. 96, the history of the Centuries since has unfolded the events signified by the Seven Trumpets. Thus these Trumpets were audible to the one witness and were also symbols of other and greater things.

To confound the Seventh Trumpet heard by John with the Last Trump or Trump of God of Paul's writings, as some Bible Students do, is a serious mistake and can only result from wrong ideas of the manner of the Second Advent, and constitution of the Divine Kingdom. The Seven Trumpets heard by John sounded some eighteen centuries ago, but the "Last Trump" is yet to sound at the still future epoch "when the Lord Himself shall descend from Heaven." The Seven Trumpets were Symbols of great events, the "Last Trump" is not a "symbol" of any kind, it is the herald of the Divine Presence and of the assembling of the corruptible and mortal members of the Divine Family in Incorruption and Immortality. Unless the reader had some private theory obtruding itself and casting vagueness over the matter revealed, it would not be possible to read the beautifully explicit and concise order of events attending the descent of Christ from Heaven to Earth, as presented in 1st Thess. 4: 15-17, or the revealed "Mystery" of 1st Cor. 15: 51-54, without recognising a strictly literal and exact forecast.

The period of the Last Trump is limited to the first portion of the Day of His Appearing, that of the Seventh Trumpet is a lengthy one, considerably over one hundred years have elapsed since the Era signified by this Trumpet commenced. The greatest changes in human affairs of all history in some directions are to transpire during this Era. These include the unprecedented matter of the establishment of the Divine Kingdom on Earth. This finality to the Seventh

Trumpet is referred to in Rev. 11: 15, and is a still future event.

The advanced stage of events where Christ's return is associated with this Era presents further evidence of the distinction between the "Last Trump" and this "Seventh Trumpet." It is not with the commencement but with the advanced stage of the Sixth Vial of the Seventh Trumpet, that the "thief" like phase of the Advent takes place, and this event is one of four distinct operations of the same epoch. Rev. 16: 12-16. Thus, although the Seventh Trumpet Era has obtained since the closing years of the eighteenth century, we have not yet arrived at the stage of the "thief" like approach of Christ, and of the gathering of all His people to Him.

The one powerful illustration of the "Trump of God," heralding Christ's arrival on Earth, is that presented when the people of Israel were encamped at Sinai, and the notification of the approaching Divine Presence was given them. A loud thrilling Trumpet announced His Presence. "And when the voice of the Trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a Voice." Exodus. 19: 16-19. This was a Trump of God. The reference in 1st Thess. 4: 16, outlines an event as literal in its realisation as that at Sinai. Both are announcements of the Divine Presence on Earth.

CONSIDERATIONS IN THE APOCALYPSE.

This designation of "Apocalypse" as applied to the last Book of the Scriptures in the best translations, is much more appropriate than that of "Revelation." It is a distinctive title since all Scripture comprises Divine Revelation, and not any one Book.

As previously noted the first phase of the Second Advent, "the thief" like Coming, is shown as taking place under the Sixth Vial of the Seventh Trumpet. Rev. 16: 15. Any recognition of the force of this reference is entirely dependent upon a right understanding of the signs of this truly wonderful Book. Those who contend for the strict literalness of the

matters of this Book, also urge that the fulfilment of these is still in the future, indeed, not due for fulfilment until Christ's return, and then during a succeeding brief period of some seven years duration. If this "view" was correct then the matters of this Book are not of any practical use or interest to past and present times, and, moreover, of no benefit at all to Christ's followers since these are with Him after His return, and, if this theory be correct, during the period when the matter of this Book is being fulfilled.

Appreciation of the one matter mentioned in Rev. 16: 15, makes manifest the seriously mistaken character of the "views" of the "literalist." Christ's return during the Era of the Sixth Vial not only shows the fulfilment of that section of the Apocalypse, but reveals how very much of the matter of the whole Book is fulfilled before the Sixth Vial is reached, and therefore, **before** Christ's return. Even a cursory reading of the Book brings recognition of how the "Vials" of Chapter 16, and the Seventh Trumpet under which these Vials are poured out, are the **last events** to transpire before the dominion of the Divine Kingdom on Earth. The Vials are the climax. Nothing written in the Book, save the Divine Kingdom, is **future** in realization to the Vials. Since Christ's return is definitely connected with the Sixth Vial and only the Seventh Vial succeeds this, then, as definitely stated in the pouring out of the Seventh Vial, **completion** of all matters down to the Kingdom is realised. Rev. 16: 17. "And the Seventh Angel poured out his Vial . . . and there came a Voice. . . saying, **it is done.**" Thus the only pre-Kingdom matters of the Apocalypse to be fulfilled at Christ's return are those of the Seventh Vial.

The Coming of Christ to the Earth is a Prophecied event of Coming History. Its association with the Sixth Vial makes manifest that a period of History is indicated. In other words, the historical event of Christ's return is located in the Historical period of the Sixth Vial. Further demonstration of the definite

place and time of the Seven Vials of Rev. 16th Chapt., is given in Rev. 15: 1. In the Revised Version this reads, "Seven Angels, having Seven plagues which are the last: for in them is finished the wrath of God." Words clearer than these could not be used in setting forth how all other Judgments mentioned in the Apocalypse, **must** have taken place before the stage of these "Plagues" is reached. They are the last, and the Wrath of God upon the disobedient of mankind, is **finished** by them. No Wrath remains after their infliction. Since Five of these Plagues in the Vials are shown as being poured out before Christ's return as a "thief," and the Sixth as in process at that event, and only the Seventh to succeed: since moreover, the Divine Wrath is "finished" with these Vials, what can be said of the fanciful theories of "literalists," and of the awful doctrine of the endless torment of mankind? We earnestly commend the matter of Rev. 15: 1 to the most careful attention of those who hold these seriously mistaken ideas.

By drawing attention to these historical associations, viz., of the Seven Vials being the "last," and of Christ's return transpiring under the Sixth of these, there is presented the indication of the historical being the correct method of interpreting the Apocalypse. By this is meant that just as certain specified events transpiring on Earth during the period of Christ's return, are shown in the sign of the pouring out of the Sixth Vial in Rev. 16: 12-16, and as this Vial is the last save one of a series that brings the finish to pre-Kingdom operations and the ending of Divine Judgments, so the general history of mankind from the time when John received the Apocalypse is unfolded in the various visions of the Book.

The first verse of the Book draws attention to and emphasizes the symbolical and historical features "To show unto His Servants things which must shortly come to pass, and He sent and signified it to His servant John." Nothing more explicit could be presented as indicating developments in history due to commence shortly after John received the Message

and that these "things" were the realities of the "signs" shown to the Apostle. The "things" were "signified," or shown in signs to him. "Things shortly to come to pass," are unmistakable. Events to transpire are the "things," while "shortly to come to pass" was a notification that these events would begin without undue delay. The length of time required in the unfolding of these historical "things" was not, obviously, referred to in the words "shortly to come to pass," but only the commencement of the unfolding process. It is undeniable that some of the "things" shown in signs have not yet "come to pass." Christ's return as a "thief;" the establishment of the Divine Kingdom on Earth; the glory of the Era of Rev. 20-22nd Chapters, are amongst the signs John saw, but they have not yet "come to pass." The most confirmed mystic would not urge that the "things" of Rev. 11: 15 are either past or present facts. "The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ."

In presenting this condensed summary of the prominent features of the Apocalypse, together with the explanatory Chart kindly prepared for this Work by the Author's esteemed friend, Mr. Hanceck, there is realized how very difficult is the task to compress into such a limited space even the essential matters of exposition. This section, together with those in other Chapters treating the same subject, will, it is hoped, make manifest some of the wonderful features of truth bound up in the signs of the Apocalypse, and of how these truths intensify the great theme of Christ's Advent and Kingdom. It is also believed that careful examination of the Chart will contribute to a better understanding both of this Exposition and of the orderly methods of the Apocalypse.*

*With reference to the Chart, it is necessary to point out that for the sake of symmetry of design, the Seventh Vial is shown in line with the others, but chronologically this Vial should stand at the end of the Harvest, and preceding the inauguration of the Kingdom.

It is only by recognition of the order obtaining in the imparting of the visions that any correct understanding of the Apocalypse is possible. Indiscriminate quotations can become both purposeless and confusing if the correct divisions of the Book are not understood. Even the succession of Chapters does not always and of necessity indicate the chronological order of events. Some knowledge of the history of the Nations since the introduction of the Christian Era is a valuable help to understanding the Apocalypse. The many lines of symbolic Prophecy running through the Visions and all commencing from the one base, make necessary a somewhat similar method of arrangement of Apocalyptic materials to that adopted by the ablest secular historian in his presentation of the history of the many different peoples and Nations of our Age. Any Student can recognise in the arrangements of the materials of "The Decline and Fall of the Roman Empire," a striking similarity with those of the Apocalypse. The procedure of carrying forward to an advanced stage, of some matters, and of returning to the base for the purpose of bringing forward other matters to the advanced stage of the first (a kind of zig-zag course which is manifestly unavoidable) is characteristic of the Apocalypse and of "the Decline and Fall." This similarity presents no cause for surprise, for the Visions seen and written by John were the "signs" of the events recorded in history.

Bewilderment of mind as to the order of events is the inevitable result of the "literalist" method of exposition. To suggest that the Seals, Trumpets, Vials, and many associated matters of this Book, can all be fully realised in an orderly manner during the brief period of **seven years**, betrays an utter lack of appreciation of the magnitude of these "signs."

It will be noticed on the Chart that with the Seals and Trumpets, a line leads in each from the Seventh of the Series, but in the case of the Vials, the corresponding line does not lead from the Seventh Vial, as this would be incorrect; it proceeds from the space between the Sixth and Seventh Vials to the Harvest.

“Mr. Albert Barnes, the well-known writer, in his ‘introduction to ‘Notes on the Apocalypse,’ says: ‘Up to the time of commencing the exposition of this Book, I had no theory in my mind as to its meaning. . . . To my own surprise I found, chiefly in Gibbon’s Decline and Fall of the Roman Empire, a series of events recorded such as seemed to me to correspond to a great extent with the series of symbols found in the Apocalypse. The symbols were such as it might be supposed would be used, on the supposition that they were intended to refer to these events; and the language of Mr. Gibbon was often such as he would have used, on the supposition that he had designed to prepare a commentary on the symbols employed by John. So remarkable have these coincidences appeared to me, that it has almost seemed as if he had designed to write a commentary on some portions of the Apocalypse, and I found it difficult to doubt that the distinguished historian was raised up by an over-ruling Providence, to make a record of those events which would ever afterwards be regarded as an impartial and unprejudiced statement of the fulfilment of Prophecy. The historian of ‘the Decline and Fall,’ had no belief in the Divine origin of Christianity, and it was a result which he least of all contemplated that he would ever be regarded as an expounder of the Prophecies of the Bible, or be referred to as vindicating their truth.’”

The Three great divisions of the Apocalypse are, first, that of the Seven Seals; second, of the Seven Trumpets; third, the Seven Vials. These divisions govern the chronological order of events, and determine the proper positions of the various Visions. In each of these three divisions, the Seventh mentioned is the most important. The Seventh Seal comprehends the whole of the Seven Trumpets, and the Seventh Trumpet era includes the whole of the Seven Vials. Thus there are not any Trumpets during Seals 1-6, and no Vials during Trumpets 1-6. The events shown in the signs of the first Six Seals are all realised before

the commencement of those of the Seventh Seal. As further illustrating the vast difference between the first Six Seals and the Seventh, in extent, time and importance, Seals 1-6 are presented in One Chapter, Rev. 6th, the presentation of the Seventh Seal with its Trumpets and Vials, occupies thirteen Chapters. The history of the Centuries discloses a similar contrast, in the realisation of the "things" signified.

The death of the tyrant Domitian in A.D. 96 and the election of the kindly Emperor Nerva, were events that marked the opening of the First Seal, of Rev. 6: 1, 2. In view of the historical evidence of this being the year in which John received the Apocalypse, as well as of the death of Domitian and of the accession of Nerva, "shortly to come to pass," was literally realised. The beautiful imagery of the First Seal finds its splendid realization in "the glorious days of the Antonines," or, during the reigns of the Five best Emperors of Rome. "If a man were called to fix "the period in the history of the World, during which "the condition of the human race was most happy "and prosperous, he would without hesitation, name "that which elapsed from the death of Domitian to "the accession of Commodus. The vast extent of the "Roman Empire was governed by absolute power, "under the guidance of virtue and wisdom. . . The "forms of the civil administration were carefully pre- "served by Nerva, Trajan, Hadrian, and the Antonines, "who delighted in the image of liberty. . . Such "Princes deserved the honour of restoring the Re- "public." Decline and Fall.) "It is probable that "during this period and under Trajan's three suc- "cessors the people of the Roman Empire had the "happiest life of all the history of Rome." (Sander- "son's Universal History.) Everything required for accomplishing the peaceful conquests of the Rider of the White Horse, in the First Seal, is provided in the Age of the Antonines.

The "signs" of Seals 2-6 are as diverse from those of the First as could be imagined, and have only that in common with each other resulting from different

phases of distressing experiences and circumstances. The course of history for the greater of the Century, succeeding the death of the Emperor Marcus Aurelias (a man with few equals in human history), presents an era of bloodshed, famine or food scarcity, and pestilence. This presents as great contrast with the happy and prosperous condition of the preceding Century, as the "signs" of red, black, and pale horses are in contrast to the white horse with his victorious rider. The terrible persecutions of the Christians by Diocletian involving the attempt to destroy all traces both of the Sacred Scriptures and of the Christian Religion, and the succeeding downfall of Paganism throughout the Roman Empire, are the tremendous "things" fulfilling the powerful signs of the Fifth and Sixth Seals.

Unmistakably, the domain of Seals 1-6, is that period of history commencing A.D. 96, and ending in A.D. 324, with Constantine the Great as sole ruler of the civilised world. The fall of Paganism from its previous position as the Religion of the Roman Empire, as the direct outcome of the victorious wars of Constantine, marks the year 324 as the terminal epoch of the Sixth Seal, and presents the great conflicts between Constantine and the Pagan Emperors from A.D. 312 to 324, as the "things" signified in the striking imagery of Rev. 6: 12-17; Rev. 12: 7, 8.

When the Roman Empire became professedly Christian, a new order was introduced by the opening of the Seventh Seal. Similar proportions are observable in the realization of the signs of this Seal, as is shown in the space devoted in the 'Apocalypse to setting them forth. Some 228 years were all required in the fulfilment of the signs of the first Six Seals, while 1599 years have already elapsed in realizing the signs of the Seventh Seal with its Trumpets and Vials, and the event of Rev. 16: 15 is still future.

Recognition of the Divinely instituted divisions of the matter of the Apocalypse into the Three great Septinaries of Seals, Trumpets and Vials, and of the chronological order obtaining with these, reveals how

purposeless and bewildering are quotations made from this Book, save as these are governed by an intelligent understanding of the correct order. All Students of the Apocalypse know how many serious blunders are often made in this connection. Quotations from Seals 1-6, are frequently presented as applying to events still future, and matters associated with the opening of the Seventh Seal or with the introduction of the Angels with the Trumpets, are quoted in connection with our times, the Era of the Sixth Vial of the Seventh Trumpet. Other signs, manifestly future to our times, are often presented as if they described actualities of the First Century. Rev. 7: 9, 10, is an illustration of this class. The Great Multitude seen by John are developed during the Centuries succeeding the times when the Apostle received the Visions; the Centuries of the Seals, Trumpets and Vials, and are not manifested as Victors and as clothed in white robes until after Christ's return. There is not any Book in the Scriptures where such urgent need exists for "rightly dividing the Word of Truth," as with the Apocalypse. 2nd Tim. 2: 15.

A recognition of the signs of the opening of the Seventh Seal, and of how these are realized at the Era of A.D. 324, with the exaltation of Christianity as the Religion of the Roman Empire, prepares the way for identification of the fulfilment of the signs of the Seven Trumpets. "And when He had opened the Seventh Seal. . . And I saw the Seven Angels. . . and to them were given Seven Trumpets." Rev. 8: 1, 2. The opening of the Seventh Seal, the appearance of the Seven Angels and Trumpets being given them, were all signs seen by John, and the sound of the Trumpets as they were blown in succession was heard by him during the brief period elapsing while the visions were being given him. But the "things" indicated by these signs have been unfolded in the history of the world during the past sixteen Centuries, and are not yet completed.

The Seven outstanding events in human history, in the Divine estimate, since the fall of Paganism in

the early years of the Fourth Century, are the tremendous "things" signified by the Seven Trumpets heard by John in the year 96 A.D. The introduction of the Seven Trumpets at the opening of the Seventh Seal, as a means of heralding or announcing coming events, suggest a kind of duplication of that which obtained under the economy of Judaism. The announcement of the Divine Presence at Sinai by the sounding of a Trumpet, marked the beginning of an order to be perpetuated in the ushering in of all the Divinely instituted observances, convocations, and feasts, enjoined upon the Nation of Israel. Numbers 10: 1, 2, 8-10, etc. Israel is the only Nation ever brought into Covenant relationship with Jehovah. Her ordinances, feasts, convocations, and observances were all of Divine appointment and significance, and were introduced by the blowing of trumpets.

This matter serves to explain, to some extent, the symbolic Trumpets of the Seventh Seal, and why there were not any Trumpets during Seals 1-6. Down to the ending of the Sixth Seal the Roman Empire, or the domain of the Prophetic Earth, was Pagan in Constitution and Religion. But, when the Emperor Constantine defeated the forces of the Pagan Emperors and established the Christian Religion as the National Faith, the Roman Empire became a new Israel, or inheritance of God. But the Divine "call" of the Gospel Age is an individual and not National one, and the only Trumpets associated with this professedly new Israel were those heard by John on Patmos and given him as signs of coming greater things.

Another highly important matter made manifest by the introduction of these symbolic Trumpets is that of the "sealing" work of Rev. 7: 1-8. It is evident, from the very definite particulars given, that the period of "sealing" was that located between the ending of the Sixth Seal and the sounding of the First Trumpet, from A.D. 324 to A.D. 395. The matters shown to John in Rev. 7th Chapter are contemporary with those of Chapter 8. The Four Angels of Rev. 7: 1, are the same as those of Rev. 8: 7-12. A special

Chapter was required and devoted to the setting forth of the special work of the period elapsing between the Appearing of the Angels with the Trumpets, and the orderly sounding of these. This period is indicated in Rev. 8: 6, "And the Angels which had the Seven Trumpets prepared themselves to sound." It is during this era of preparation that the matters of Rev. 7th Chapter apply, for, the sealing of the specified number in this new Israel required the "holding back of the Four Winds" for its accomplishment. Rev. 7: 1-3. The interchanging use of "Four Winds" with "Four Angels," in Rev. 7: 1, 2, together with the references to these in Rev. 8: 7-12, intimates how the designation "Winds" applies to Trumpets 1-4, and the added and distinct one of Rev. 8: 13 applies to Trumpets 5-7. "Wind and Woe."

The "sealing" work of Rev. 7: 1-8 is thus definitely located, and provides one illustration of the matter of Acts. 15: 14, "to take out of them a people for His Name." Out of the vast Empire constituted a New Israel by the acceptance of Christianity, a remnant only were the "sealed" ones of their times, and are spoken of by the Kingdom number of Twelve, or twelve times twelve. The significant absence of any allusion to the sealing of any during Seals 1-6, the declared "holding back" or delaying of the Four Wind Trumpets until the "Sealing" was completed, not only marks this period as the first portion of the Seventh Seal Era, but identifies the 144,000 of Rev. 7: 4, as the approved Christians of the comparatively brief period indicated. The Early Christians of the First Three Centuries and those of all succeeding times are not included in the "sealed" ones of Rev. 7: 1-8. The "sealing" of these "first fruits" of this particular Era does not suggest any superiority in them over fellow believers of preceding or succeeding times. It emphasizes their exclusiveness in their own generation and times.*

* Recognition of the condition of the professedly Christian Church at this Era of its exaltation to power as **The Religion**

To remove any possible misunderstanding, and, as connecting the consummation with the various operations of this present Age, the continuation Vision of Rev. 7: 9-17 is presented to the Apostle's sight. "After this (after the sealing) I beheld, and lo a Great Multitude which no man could number, of all Nations and Kindreds and Peoples and Tongues." The "sealed" ones were taken from the One Nation, but these others from All Nations. In the Vision of the "sealed" ones of Verses 1-8, nothing beyond the sealing was either shown or mentioned. The continuation Vision of Verses 9-7 obviously includes the sealed ones of Verses 1-8, for it is only by this that finality is revealed. The manifest purpose of the Vision of the "Great Multitude" is to bring completion to the matters involved in the Vision of the sealed ones, both as respecting finality to the "Sealing," and as showing how the totality of Victors at the end of the course is much greater than that of the "sealing Vision." Unmistakably, the "Great Multitude" of Rev. 7: 9, presents the totality of the "Overcomers" of the whole Gospel Age, and are shown at the end of their course as Victorious and Glorified. The

of the Empire, together with the fact of a large proportion of the people of the Empire being Pagans, brings appreciation of the "Sealing" of Rev. 7: 1-8. In writing of this Era, Mosheim's Eccles. History says: "Hence it is that we see on every side evidences of excessive veneration for departed Saints, of the worship of images and relics, and of many other opinions, which in process of time almost banished the true Religion." Cent. 4, Chapt. 3. Milner's Church History states, concerning the same Era, "The true doctrine of justification by faith was scarce to be seen, and that of real conversion very much lost or External Baptism placed in its stead." The Author of "Early Christianity" designates the prevailing Religion of this Era as "A Religion of Sacraments." The true substance was mostly lost in the mere shadow. (See also Chapt. 7 of this Work, Sec. "Man of Sin.")

A small remnant comprised the "Sealed," or the true Israel of God out of this mass of professing Israel, the Apocalyptic tribes. Like as in Elijah's day it is difficult to trace this "remnant" in history, but each member was known to God. 1st Kings 19: 14, 18.

sealed ones of Rev. 7: 18, the Martyrs of the Fifth Seal, Rev. 6: 9-11; the early Christians from the days of the Apostles and those of the Centuries right down to the Second Advent, are **All** included in the "Great Multitude Clothed with white robes and with palms in their hands." The "White Robes" are the sign of Immortality, and the Palms in their hands are symbols of individual triumph and victory.

The term "Great Multitude" is evidently used by John as the only suitable one for describing a **big crowd**, which it was impossible for him, or any other Man looking at the signs as he was, to estimate how many persons it embraced. It is in this direction that the words "which no man could number" apply, and not as indicating a countless number and as presenting a total beyond human ability to estimate. Those who have either looked at or been in vast concourses of human beings cannot correctly estimate their numbers. There is no difficulty in expressing in figures the total of the whole human race, much less that of the numbers of the "Great Multitude" if, as with the numbers of the sealed ones, they were by any means made known. It is evident also that the term "Great Multitude" is made necessary as expressing the bigger proportions of this Company to those presented by the appearance of the much smaller Company of the "sealed" ones. But even in respect to the numbers of these latter, neither John nor any other man looking at them as presented in the signs, could have stated their exact numbers. It was by means of what he was told that he wrote their numbers. "And I heard the number of them which were sealed." Rev. 7: 4; he did not hear any explanation of the total of the bigger Company, hence could only indicate how very much more numerous this was by designating it a **big crowd**, or a "Great Multitude." Certain it is that if the 144,000 of the sealed ones was an exact total, then that of the "Great Multitude" is so vast by comparison as to make the number of the sealed dwindle into insignificance.

Numbers as well as values are often made greater or smaller by comparisons. The Great Multitude which was a vast concourse in itself, and by comparison with the much smaller Company of the sealed, would, by comparison with the assembled people of any one generation of history, be made a very limited number, and to appear a comparatively small Company.

The "Great Multitude" Class comprises the totality of the approved people of God of the whole Age elapsing between the First and Second Advents. The "Great Tribulation" of Rev. 7: 14, out of which **All** these are said to have come, is not a special feature of the End of the Age, as many contend that it is, but is rather the prevailing condition of the Gospel Age. Never, since Christ was upon the Earth, have the outside conditions of life been so favourable to His people as those of the past hundred years, and this notwithstanding the realization of several "Woe" features of the Seventh Trumpet, during that time. Any correct recognition of the Divine programme in the approaching end of our Age completely removes all the fears and misgivings created by the fanciful theories of men. "Escaping the things that shall come to pass, and standing before the Son of Man," is promised in Luke 21: 36 to all who comply with His injunctions, and a right understanding of these "things" leaves no uncertainty as their reasonable character, or their necessity in human experience.

The whole Gospel Age is "The Great Tribulation" of Rev. 7: 14, and this, not only on account of the cruel and almost unbearable conditions prevailing during certain portions of the Age (such as the condition of the early Christians under Paganism, and the lot of the Saints and Martyrs of Jesus for long Centuries under Papacy), but, by the Divine Service being "a narrow way that few find or walk in." Matt. 7: 14. Christ told His Apostles, "In the world ye shall have tribulation." Paul declared, "We must, through much tribulation, enter the Kingdom of God." Acts. 14: 22. In Rev. 1: 9, John speaks of himself as, "Who also am your brother and companion in tribulation."

It is certainly true that the Apostles and early Christians Came out of great tribulation. The terms of 2nd Tim. 2: 11, 12, "if we suffer with Him we shall also reign with Him," and the features suggested in 1st Peter 4: 12, 13, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," —, indicates the presence of some form of tribulation in the circumstances, and lives of all the approved of the Gospel Age. **All** in that Multitude of White Robed ones have been brought out of great tribulation.

The development of this One Class is the primary purpose of the Age, and as shown to John in Rev. 7: 9, 10, the bringing them together in the One concourse at the One time, and their Unitedly shouting the exultant cry of Victory, indicates that they are **All** Glorified at the one time. The Vision of Rev. 7: 9-17, does not treat on the matter of the Royalty of the White Robed Ones, but dwells upon their individual purity, approval before God, their Eternal fellowship with the Lamb, and His all embracing tenderness and care toward them. The statement of Rev. 7: 15, "Therefore are they before the Throne of God," does not indicate, as some imagine it does, that these are a different Class to those who sit with Christ in His Throne, as referred to in Rev. 3: 21; Rev. 20: 4, 6. The Overcomers are not invited to sit in the Throne of God, and it is this Throne that is referred to in Rev. 7: 10, 15. Jehovah's Throne and Christ's Throne are distinct, as made manifest in Rev. 3: 21, and it is as sharers of the Throne of Christ that the promise of Royalty is realized. To be Clothed with spotless White Robes, and to stand faultless before Jehovah's Throne, are the most powerful indications of the possession of Immortality and absolute perfection, a realization of Coloss. 1: 22.

The only Throne mentioned in Rev. 7th Chapter, is the Throne of God, and the Great Multitude standing before it fully approved, are the ones shown in other Visions as sharing Christ's Throne on Earth, since they alone of all human beings possess and mani-

fest the requisite qualifications. They are all Overcomers and are shown as such by the White Robes, the Palms in their hands and their approval before God. To these and to these alone are the promises of Christ applicable. Rev. 3: 5, 21. The White Robed are the Royal Ones.

THE SEVEN TRUMPETS OF THE SEVENTH SEAL.

The introductory matters connected with these have already been considered, and their divisions into the two classes of "Wind and Woe Trumpets" noted. It is not difficult to recognise in both classes the indications of severe Judgments to be inflicted upon the peoples of the Earth by the sounding of all these Trumpets. The only feature of similarity between these Trumpets and those in Israel's Kingdom is shown when Israel's Trumpets were sounded as "alarms" and heralds of War. Numbers 10: 9. No seasons of gladness, no Feasts or Observances of abounding pleasure, joyous deliverance and liberty, were bound up in the Trumpets John heard. The necessity for the events of these Trumpets is a demonstration of the disciplinary character of this present life of man, and that no necessary discipline has been spared mankind. These Trumpet events have contributed to making our Age an era of tribulation.

The fact that most of these events are now matters of past history not only discloses how each generation has had its own particular phase or form of discipline, but presents material for identification of the Divine forecast, and of recognition of our own times and their outcome. It would be manifestly impossible for any mortal to select out of the abundant materials contained in human history of the past Sixteen Centuries, just the Seven Events signified by the Trumpets, and regarded by Infinite Wisdom as of paramount importance and significance. Only by examination of the clearly marked signs, and recognition of the definite times and connections of the various

events, is it possible for mortals to understand these matters.

The fact and associations of the opening of the Seventh Seal in A.D. 324 have been considered. From that date to the Fall of the Western Empire of Rome in A.D. 476, history presents Four National Visitations, each a destructive catastrophe to the prestige and continuance of the Empire. The portion of the general period filled by these events is that commencing A.D. 395 and ending A.D. 476. The domain of the Western Empire was the scene of the destructive operations shown in the signs of the Four Wind Trumpets; violent Storms from all points of the compass are appropriate signs of these.

The marks of identification presented in the signs of each Trumpet are so striking that any careful reading of the history of this period must bring recognition of the invasions of the Empire by the Goths, Vandals, and Huns. These are the "Winds" of Trumpets 1-3, and the directing messengers of these were Alaric, Genseric, and Attila. Chapters 30, 31, 34-36, of the "Decline and Fall of the Roman Empire," outline the realization of the signs of the Four Wind Trumpets, of Rev. 8: 7-12, and the exhaustive Expositions of Rev. E. B. Elliott, Dr. H. G. Guinness, and Dr. Thomas, are invaluable helps in this connection. The total eclipse of the luminaries of this "Third Part" of the Prophetic Earth was the sign of extinction of the Western Empire of Rome, by the Goths and associated peoples, in A.D. 476.

These "Storms" practically passed by and left mostly unharmed all the Countries embraced in the domain of the Byzantine or Eastern Roman Empire. Any ill effects in some of these from invasion by the Huns were quickly recovered from. The Fifth and Sixth "Woe" Trumpets, succeeding the "Four Wind Trumpets" in the West, were marked for realization in the Eastern "Third," and, during the many Centuries of their "sounding," momentous events in the former domain of the deceased Western Empire affecting the true and false Churches of Christ are depicted in

other powerful signs. It is during the times of the Fifth and Sixth "Woes" that the matters of Rev. 10, 11, 13th Chapters are accomplished.

The revealed cause for the prolonged visitations of the Fifth and Sixth Trumpets was the Apostacy and Idolatry associated with the profession of Christianity in the Eastern Empire, but in the Divine Mind and Purpose, other features affecting all human affairs of that period were also involved in these arrangements. Rev. 9th Chapter is devoted to setting forth the signs of these two Trumpets. The special domain affected by these events is the same in both Trumpets. although the Countries and peoples brought into historical prominence as the active agents and who were swayed by the same fanatical religious feelings greatly varied. In Chapter 49 of "The Decline and Fall," the historian traces the introduction of the worship of images into the professedly Christian Church, and its abnormal development, and in the following Chapter he treats upon the development in the Country of Arabia both of the Religious System and Military Organisation of Mahomet, the prophet of Islam. As shown in the signs of Rev. 9: 1-11, there is the closest connection between these distinct matters of history. While it is not suggested that the uprising of the Religion of Mahomet was directly caused by the Apostacy of Christendom, it is made manifest in the various features of the Fifth Trumpet, and undeniably confirmed by history, that the Saracen Armies, impelled by religious fervour, served most terribly as a scourge upon the Eastern Roman Empire.*

Many valuable Expositions in treating the matter of this Fifth Trumpet have emphasized the fact both

* "The appearance of Mahomet, and conquests of his disciples, present an epoch in the history of Asia, even more important and definite than the subversion of the Roman Empire in Europe. Hence the boundary line between the ancient and modern divisions of Byzantine history will intersect the reign of Heraclius. . . . The Religion of Mahomet is essentially a military system. The people of Arabia found in the law of their Prophet not a license, but a command to desolate the world." Hallam's "Middle Ages."

of Arabia being the native home of the locust, and of the locust being the National Emblem of Arabian peoples, together with the evident application of the signs of the Fifth Trumpet to the Saracen Armies. This making war upon the Asiatic and African provinces of the Eastern Empire by the Saracen Armies, commencing in A.D. 632, is a matter of history receiving an exhaustive exposition in Chapters 50-52 of "The Decline and Fall." These Chapters present the fulfilment of the signs of Rev. 9: 1-11. The extent and duration of the "tormenting" period of the "Locust Woe" is indicated in Verses 5, 10, by the duplicated use of "five months," or two literal periods of 150 years each. The ending of these 300 years in A.D. 932 is as strongly marked by the facts of history as its beginning is in A.D. 632.

The Sixth Trumpet is the sign of events of greater magnitude and more prolonged in duration than those of the Fifth. The complete overthrow of the Eastern Roman Empire, and the appropriation of its domain of territory and authority by its conquerors, together with these latter becoming a "Woe" or menace to the civilized world, are the matters of the Sixth Trumpet. There is no difficulty in understanding as to where the events of this Trumpet commence. In Rev. 9: 13, 14, the "Great River Euphrates" is specified as their starting point. This was the Eastern boundary of the Roman Empire, the reference to it is therefore strictly literal. It is just as evident that the "Four Angels bound" there is not literal.** The description of these after they are "loosed" makes manifest how

** In this, as in most other matters in the Apocalypse, a literal feature is presented with the symbolic features. It is erroneous to suppose, as some do, that if one or more features of a subject are either symbolic or mystical, of necessity all others are. As with the matters of Rev. 9: 13, 14, so with those of Rev. 14: 6, the "Angel and Mid Heaven" are the only symbols, the Message and Audience, are strictly literal, so with 1st Thess. 4: 15-17, the mystical use of "clouds and air" is properly blended with the forecast of the literal event and associations of Christ's descent from Heaven to Earth.

these Angels are mighty Nations, of great Military strength. Rev. 9: 15, 16, "And the four Angels were loosed. . . And the number of the Army of the horsemen were two hundred thousand thousand." Our space does not permit of any detailed consideration of the several matters bound up in the signs of Rev. 9: 13, 14, but only of the briefest mention of these as shown in the facts of history. As a complete historical commentary on the signs of this Trumpet, the Reader is referred to Chapters 57, 64, 65, 68, of "The Decline and Fall."

As there shown by the historian, Asiatic peoples who had not previously appeared on the scene of Western Civilization, or as John writes, had "been bound at the Great River Euphrates," were permitted to invade and ravage the districts of the Earth West of the Euphrates. This commenced in the 11th Century A.D., and was exhibited in Four distinct Military inundations culminating in the appearance and establishment in Western Civilization of the Ottoman Turks. The first of these Messengers was the Turcomans under the leadership of Togrul Beg. The "loosing" of this people took place in A.D. 1063; under the leadership of Alp Arslan the districts of Asia Minor and of Syria were invaded and despoiled by these Seljukian Turks. The Second Messenger "loosed" was the Moguls and Tartars under the Emperor Zinghis Khan, and their sphere of operations included the greater portion of Europe, together with practically all Asia. The Mogul Empire of Tamerlane was the Third Messenger "loosed," and the following summary of the course pursued is given by the historian, "Tamerlane's conquests in Persia, Georgia, Tartary, Russia, India, Syria, and Anatolia." The Fourth and last was not only to be "loosed" but was to complete the work of Rev. 9: 15, "to slay the Third part of men," and establish itself in the domain of this "Third." The Ottoman Turkish Empire under the leadership of various Sultans from Othman to Mahomet 2nd, the Conqueror of Constantinople, was the Fourth Messenger. In A.D. 1453 this Asiatic Power destroyed the last vestige of

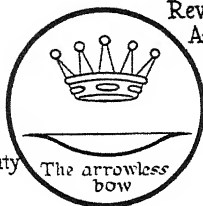
THE AP

1st Seal

"He went forth conquering and to conquer"

Rome's five
good emperors

Great prosperity



Peace

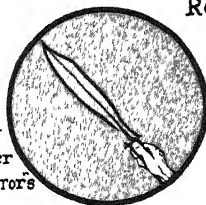
Rev. 6:2
A.D. 96-180
84 years

The army
in power
"Barrack Emperors"

2nd Seal

"Peace taken from the Earth"

Rev. 6:4
A.D. 180-311



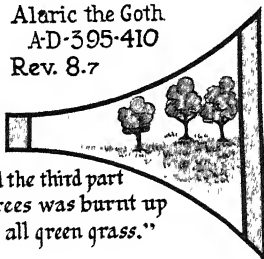
War

FOUR WIND

The Barbaric Invasions leading to in the West.

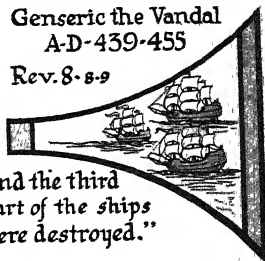
Alaric the Goth
A.D. 395-410
Rev. 8:7

"And the third part
of trees was burnt up
and all green grass."



Genseric the Vandal
A.D. 439-455
Rev. 8:8-9

"And the third
part of the ships
were destroyed."



1st Vial



2nd Vial



the Eastern Empire of Rome, and became one of the greatest of European Powers. Thus not only an Asiatic but a Mohammedan Empire was set up in professedly Christian Europe. The Military operations from the uprising of the Seljukian Turks to the capture of Constantinople in A.D. 1453, filled in the period of 391 years indicated in the signs of Rev. 9: 15. This only realised the first phase of the Sixth Trumpet, the "loosing of the four Angels."

The "Second Woe" was not exhausted by the establishment of the Turks in Europe. The possibility of Europe being subdued by the Turks, and of Christianity being supplanted by the Religion of Mahomet, was a "Woe" facing Christendom for Centuries. Sanderson's History of the World gives the following description of the Turkish Empire in the 16th Century, and under the sway of the Sultan Soliman. "The Turkish dominions included all the most famous Biblical and Classical Cities, save Rome, Syracuse, and Persepolis. The Crescent was dominant on the sites of Memphis, Carthage, Nineveh, Tyre, Palmyra and Babylon; it waved in triumph over Damascus and Jerusalem, Alexandria and Smyrna, Athens and Philippi. At Algiers and Cairo, Medina and Mecca, Bagdad and Belgrade. On the Nile and the Jordan, the Orontes, the Tigris, the Euphrates, and Danube, the Hebrus, the Ilyssus, the Don, the Dnieper, the Turk held sway. The Sea of Marmora, Sea of Azov, the Black Sea, and Red Sea, were Turkish Lakes. The dominion touched the Caucasus on the East, and Mount Atlas on the West, and included such famous peaks and ranges as Ararat and Sinai, the Balkans and the Carpathians. Such was the splendid Empire which, under the successors of Soliman was to enter on the downward road to steady, inevitable, and prolonged decay."

The first sign of decay in the Turkish Empire, and therefore, of the approaching ending of the "Second Woe," is presented in the following quotation:—"In 1699 the Peace of Carlowitz gave Austria possession of most of Hungary and of Transylvania, and the

“Turkish frontier was for the first time in a treaty made to recede, with a significant warning to Ottoman aggression on Christendom. The treaty of Kainardji, a monument of Russian diplomatic skill is notable for words having a most important bearing on the ‘Eastern Question,’ in giving to Russia the right to protect the Greek Church and its adherents in Turkey. A powerful weapon for Russian ambition in coming days was thus forged.” (History of the World.) The ending of the Sixth Trumpet, or the Second Woe, thus came in 1774, or 712 years from its commencement in A.D. 1062. The sounding of the Seventh Trumpet is in the French Revolution Era of 1789–1794; a brief period of fifteen years between the ending of the Sixth and the beginning of the Seventh is thus shown. “The Second Woe is past and behold the Third Woe cometh quickly.” Rev. 11: 14.

CHAPTER 4, SECTION 2.

THE PERSONAL RETURN OF CHRIST: AND ITS DIRECT ASSOCIATIONS.

The Place of His Descent. The probable total of Christ's Joint Heirs. The people of God of the Old Dispensation. The Judgment Seat of Christ. The Convention of Immortals.

THE PLACE OF HIS DESCENT.

Christ's Personal return to **The Earth** involves a definite **place**, where He descends and where He meets His People. It is not possible for Christ to return to the Earth apart from some definite locality. A Divine or Spiritual Being can no more be **bodily** present in a number of places at the one time than a human being can. **Personality** in any Nature involves **bodily** localisation. The Great Creator in **bodily** presence is localised: by His attributes He is manifested to the utmost bounds of His vast Universe. The Scriptures do not say that God is everywhere, but that "He is in **Heaven.**" Matt. 6: 9. When Christ ascended to Heaven He was no longer Personally on Earth. His Bodily Presence was localised in Heaven. When Christ returns to the Earth, He is no longer in Heaven, and His Bodily Presence on Earth is of necessity **localised**. Distance does not obtain with the Divine Nature. If necessary His Bodily Presence can move from place to place as with a flash of lightning, but that **Bodily** presence when manifested is localised.

No one thinks or speaks of Christ's first Advent apart from its **Earthly** places and associations. The **Earthly** scenes of Christ's life have been exalted in the estimation of humanity, to a hallowed pre-eminence over all other places on Earth, and this solely on

account of His association with them. The one "Holy Land" on Earth was the scene of His earthly life. Bethlehem is at once suggested by the mention of the birth of Christ. Nazareth is inseparably connected with the boyhood and early manhood of Jesus. Jerusalem has been a household word on Earth for long centuries, because of its associations with the life of Christ. Calvary will remain eternally in the grateful remembrance of mankind, on account of His sacrificial death.

It is strange that amongst earnest and enthusiastic believers in the Second Advent, vague ideas prevail as to the place of His descent. Paul's words in 1st Thess. 4: 17, "Meeting the Lord in the Air," are regarded by many as indicating that Jesus does not actually come to the Earth, but remains in the atmosphere or vicinity of the Earth, for the whole period of His reign, while others believe that Paul's words outline the meeting between Christ and His people in the atmosphere, and that some years later He and His people will be manifested in the Holy Land.

But there are some Bible Students who have recognised the importance of this matter of the Earthly locality of His descent, and who believe that Divine Revelation is not silent nor indefinite in this connection. These have recognised that Paul's reference to "Clouds and Air" in 1st Thess. 4: 17, have no application to the Atmosphere of our Earth, nor to the vaporous formations therein. The rendering of this verse in the Authorised Version is somewhat misleading. The phrase "We shall be caught up" is not authorised by the original, but simply a forcible removal. The next clause, "in The Clouds," is also misleading, there is not any "the" in the Greek. The best translation renders 1st Thess. 4: 17, "We shall be caught away in clouds to meet the Lord in the Air."

In this reference those "caught away" are the clouds, and it is with these "Clouds," as well as other Clouds, that the third and final phase of His Advent is accomplished. As will be made manifest in

succeeding Chapters, the Scriptural use of "Clouds and Heaven" is not confined to any one matter, but has several distinct applications, each being manifest in the subject treated. The use of the word "clouds" in application to human beings, is not uncommon in the Scriptures. In Hebrews 12: 1, Paul refers to a "cloud of witnesses." An examination of this Chapter in conjunction with the preceding Chapter makes manifest that Paul is referring to the faithful people of God of the Old Dispensation and their wonderful lives of faith. In Hebrews 11: 13, he writes, "These all died in faith, **not having received the Promises**, but having **seen them afar off.**" As a whole company of the enlightened people of God, their successful lives in His Service witness, both to the verity of the Divine Promises and guidance, and to the course of life to be followed by true and obedient believers.

A very different class of men is referred to by Peter and Jude by the same word "Clouds." 2nd Peter 2: 17. "Clouds that are carried with a tempest," is Peter's description of men "which have forsaken the right way, and are gone astray, following the way of Balaam." In Jude, 12th verse, the same class of men is referred to as "Clouds without water." Note also Ezek. 38: 16.

As with the "Clouds" so with the "Air," of 1st Thess. 4: 17. The Atmosphere of the Earth cannot be intended by this "Air." The Apostle is clearly referring to the State or condition brought by this "meeting with the Lord." The "Air" of this "meeting" or Convention, is the domain of Authority and Power, the State of Eternal Glory and dominion. This "meeting in the Air" is to be Eternal, "so shall we **ever be with the Lord.**"

Our material Earth is under the firmament of "Heaven." This is the "Air" or atmosphere. Beyond this is the infinitely vast expanse where the Constellations of the Heavens appear. Human Society on Earth is represented as having its political Heavens or air, composed of the various kinds of Authorities.

All human Kingdoms comprise these political Heavens or Air. As will be noted later this symbolic use of Heaven is by no means the **only** one employed in the Scriptures. It is **emphatically** one.

The fall of Ancient Babylon is forecasted in the imagery of Isaiah, 13th Chapter. The destruction of Paganism in the Roman Empire in the Fourth Century, A.D., and by the wars of Constantine, is outlined in the powerful signs of Rev. 6: 12-17. In the still future forecast of Rev. 16: 17, there is presented the means of the complete loss of power and dominion of all Gentile Kingdoms, "And the seventh Angel poured out his vial into the **Air**." By this the dominion of the whole Earth is transferred to Christ. Rev. 11: 15.

These considerations will—it is hoped—assist in making manifest that the "Air" of 1st Thess. 4: 17, is the domain of authority, to be permanently filled by Christ and His People. These are the "New Heavens" which shall abide. They are the New "Clouds in the Air," from which will descend showers of blessings and refreshing upon mankind. Psalm 72: 6. In contrast with the dry and parched Heavens of human Governments (Rev. 11: 6) the coming Dispensation under the New Heavens is governed by a "Rainbowed Throne," "As the appearance of the bow that is in the cloud in the day of rain." Rev. 4: 2, 3; Ezek. 1: 28.

Any confusion as to the real significance of "clouds, air, and Heaven," contributes to a like condition in regard to the definite statements concerning the Manifested Presence of Christ and His People, during the Advent process and succeeding Kingdom. The New Heavens and the New **Air** are to be occupied by Authorities Who will be as **visible** to mankind as all past and present Authorities have been and are. Those who deny the visible bodily Presence of Christ on Earth at and after His Second Return, cannot deny that such is definitely stated in quite a number of Scriptures. Matt. 23: 39, is one of these. "Ye shall not **see** Me henceforth till ye shall say, Blessed is He

that cometh in the Name of the Lord." The unbelieving Jewish People who rejected Him as their King when He rode into Jerusalem (in fulfilment of Zech. 9: 9) are to see Him again in the same City and acclaim Him as King. Zech. 12: 10; Rev. 1: 7.

This matter of Matt. 23: 39, also serves to show the misleading and unwarranted application given by some Modern Bible Expositors, to a reference made by Christ in John 14: 19, "Yet a little while and the world seeth Me no more." This is quoted as proving that mankind will never see Christ, that the only ones to be favoured with the privilege of sight are the "Overcomers." The wording of John 14: 19, is not more emphatic than that of John 16: 10, "And ye see Me no more." Christ was speaking to His own Apostles and followers in this second reference. If the words of John 14: 19 prove the theory of eternal invisibility to mankind, what do the same words to Christ's followers in John 16: 10 prove?

The "little while" of John 14: 19 is associated with the period commencing with Christ's Resurrection and finishing with His Ascension forty days after. In John 16: 16, Christ, in speaking to His followers, said, "A little while and ye shall not see Me; and again a little while and ye shall see Me." The "little while" of His death state was the gloomy period when they did not see Him. But the second "little while" when they did see Him, and when the "World" did not see Him was after His Resurrection and during the forty days preceding His Ascension. Acts 1: 2, 3; Acts 2: 32; Acts 10: 39-41. Both the disciples and unbelieving Jews shared in the experience of the first "little while," from death to resurrection He was not seen. The privileged position of being "witnesses" of His Resurrection was strictly limited to His own People, during the second "little while," hence the force and application of John 14: 19. The unbelieving Jews did not see Christ again after His burial. It is certain that Christ's words in John 14: 19, Chapter 16: 16-22, were connected with the epoch from His

Resurrection to His Ascension, and not with any other. But the words of John 16: 10 are definitely associated with the period succeeding His departure from the Earth. "Because I go to My Father and ye see me no more." Obviously, He meant these words to apply to the time of His absence from the Earth, and not to all eternity. His People will not see Him any more until John 14: 3 is fulfilled. And the unbelieving Jews, the "World" of John 14: 19, will not see Him any more until such Scriptures as Matt. 23: 39 are fulfilled.

It would be remarkable if no mention was made in Prophecy of the place of Christ's descent at His Second Advent. The place of Christ's birth was the subject of a special Prophecy. Herod the Great had no difficulty in obtaining a speedy answer to his question as to the Prophecied place of Messiah's birth. Matt. 2: 3-6. "He demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the Prophet." This prompt and decided answer of the leaders of Judaism shows the prominence of the Prophecy and their recognition of it. What is the attitude of Modern Jewry on this matter? The Jew is still looking for the glorious Messiah, has he forgotten that Bethlehem is Messiah's Prophecied birth-place?

In Amos 3: 7 we are assured that, "The Lord God will do nothing, but He revealeth His secret unto His Servants the Prophets." Surely this justifies every true Bible Student in looking for some definite Revelation on such an important matter as the Earthly place of Christ's descent.

When Jesus left the Earth He was taken up from the Mount of Olives. Some Students believe that this will be the place of His descent, and that such will be the fulfilment of Acts 1: 11, "Shall so come in like manner as ye have seen Him go." The Mount of Olives has a prominent place at a specified epoch of Second Advent operations. Zech. 14: 2-5 describes the appearance at Olivet of Christ and His Saints, at

the epoch when Jerusalem is encircled with hostile armies. Manifestly, this appearance is not the **First** phase of the Advent. He does not descend from Heaven to Olivet, but, as will be recognised from considerations elsewhere, His appearance at Jerusalem is from Countries South of Palestine, and marks the commencement of the Second Phase of His Advent. When Jesus left Olivet He was alone, and when He returns from Heaven He is alone. "The Lord **Himself** shall descend from Heaven." 1st Thess. 4: 16. He is not alone, but all the Saints are with Him, at the appearing at Olivet of Zech. 14: 5. Evidently, Christ's descent from Heaven and appearance at Olivet are separated from each other by a period, probably of some years: the former transpiring before the gathering of All Nations into Palestine, the latter, at the stage of the succeeding great battle, indicated in Zech. 14: 2.

Moses, the great leader of Israel, is the first Prophet to refer to the locality on Earth where the Second Advent commences. The whole of Deut. 33rd Chapter is a Prophecy of the then—and still—future blessing of the People of Israel. The nature of the Prophecy filling the whole of this Chapter is indicated in the explanatory matter of verse 1. "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death." This Chapter contains nothing but promised and certain blessings to Israel, and this without specifying any conditions.

The first mentioned of these "blessings" is first also in its realisation, and in being the means of the bestowal of all other promised "blessings." This is presented in verses 2, 3. "The Lord came from Sinai, and rose up from Seir unto them: He shined forth from Mount Paran, and He came with ten thousand of **Saints**: from His right hand went a fiery law for them."

The matter of this Prophecy was spoken by Moses just before his death, and, therefore, forty years after Israel's tabernacling at Mount Sinai, and the remark-

able Divine manifestations connected therewith. While it is recognised by Bible Readers, generally, that the matter of Deut. 33: 6-25 is Prophetic, and not yet fulfilled, it is as generally assumed that the matter of verses 2, 3, is not Prophetic, but an historical allusion to the event of forty years previous. As the result of this wrong assumption these verses have not received the attention they merit, as a highly important Prophecy of the Second Advent. It is particularly concerning the matter of Deut. 33: 2, 3, that the words of verse 1 apply. **"And this is the Blessing."** The Prophecied Coming of the Lord from Sinai with ten thousands of Saints, is the **blessing** of verse 1.

The recorded associations of the Divine Presence at Sinai, when Israel was encamped at its base, do not include any Coming **"from Sinai,"** nor the presence with the Lord of **ten thousands of Saints**. The Coming of the Divine Presence to Sinai, and the return to Heaven, are the matters stated in this connection. The reference in Deut. 33: 2, **"and He came with ten thousands of Saints,"** is identical with that of Jude 14, **"and Enoch also, the seventh from Adam prophecied of these saying, Behold, the Lord cometh with ten thousands of His Saints."** Both refer to the **one** event, but Moses locates the starting point on Earth of this **"Coming."** The Lord came from **Sinai**.

The use of the past tense in Deut. 33: 2, **"came from Sinai,"** and **"came with ten thousands of Saints,"** does not in itself prove anything. Both present and past tenses are used in forecasting future Divine operations. Things purposed and promised by God are as **real** to Him as if they actually exist, and are spoken of in His Word as if they were existing or realised, long ages before they are actualities. In Dan. 7: 13, 14, the past tense is used by the Prophet in description of the Second Advent. **"And behold One like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought Him near before Him."** In Hebrews 2: 8 the Apostle writes, **"Thou hast put all things under His feet,"** and

then adds, "but now we see not yet all things put under Him." Abraham was called by God "the Father of many Nations" when he was childless. In Rom. 4: 17, the Apostle explains this ("As it is written, I have made thee a Father of many Nations) before Him whom he believed, even God, Who quickeneth the dead, and calleth those things which be not as though they were."

The added associations of the coming from Sinai of Deut. 33: 2, as presented in verse 3, further confirm its Second Advent significance. "Yea, He loved the people: all His Saints are in Thy hand: and they sat down at Thy feet, every one shall receive of Thy words." A Ministry of Teaching is here connected with this coming from Sinai. This prophesied Ministry is evidently the same as that previously mentioned by Moses in Deut. 18: 15, 18, 19, "I will raise them up a Prophet like unto thee, and I will put My words in His Mouth and He shall speak unto them all I shall command Him."

The Ministry of Jesus at His first Advent was the first part of the comprehensive Ministry of "that Prophet" of Deut. 18th, for Moses distinctly promised his generation that they would hear Him, verse 15, "unto Him Ye shall hearken." Likewise Peter quoted these words of Moses concerning "**That Prophet**," as applying to "The Times of Restitution" succeeding the Second Advent. Acts 3: 20-23, "And it shall come to pass, that every soul, which will not **hear that Prophet** shall be destroyed from among the people." The privilege of seeing and hearing "that Prophet at His first Advent, was restricted to the small numbers of people living in the provinces of Palestine, but the Ministry resulting from the coming from Sinai brings the realisation of the Universal phase. Thus, Deut. 33: 3 presents a forecast of the same Ministry as that of Deut. 18: 15-19, and Acts 3: 20-23.

The Prophecy of Habakkuk 3: 3 is a further contribution to the matter of the starting point of the Second Advent. The authorised version renders this

in the past tense, "Came from Teman," or the "South," as in the margin. In this reference the original employs the future tense, "shall come." There are not two persons referred to in "God came from Teman, and the Holy One from Mount Paran." The One Person and Coming is referred to in both. The word "God" is a translation of the Hebrew "Eloah," and the Holy One is this "Eloah," as is manifest from the use of the singular pronoun in the remainder of the verse. "His glory covered the Heavens, and the Earth was full of His praise."

As with Moses so with Habakkuk. This Divine and Personal "Coming in from the South" definitely locates the starting point of the Second Advent on Earth, in districts South of the Holy Land. Although Moses mentions the Southern districts of Seir and Mount Paran as associated with this "Coming," he specifies Sinai as its starting point. "The Lord came from Sinai, and rose up from Seir, He shined forth from Mount Paran."

Certainly not anything in the history of the Earth has yet presented a faint fulfilment of Heb. 3: 3-16, and the association of the Earthly districts mentioned, with this "Coming," confirms its future application and gives unmistakable definiteness to the process of its realisation.

"Coming from Sinai with ten thousands of Saints" must be preceded by a Coming to Sinai to gather those Saints. As noted elsewhere, the term "**Second**" is not used in the Old Testament in application to the Coming or Appearing of Messiah. In the Jewish mind the origin of Messiah is associated with the Earth and not with Heaven, and this as the direct result of Bethlehem being His Prophecied birthplace, and of His descent from the House of David. Matt. 2: 4-6; John 7: 41, 42. The departure of Messiah to **Heaven** and His **Second** Appearing on Earth and from Heaven, are matters involved in all Prophecy, but not manifest to human understanding until after the **First** Advent, and subsequent departure to Heaven. Hence

it is in the New Testament that Messiah's Coming from **Heaven** is emphasised, and this as a **Second Appearing**, or as a "Coming again." Heb. 9: 28; John 14: 3.

Just as the Prophecies of Deut. 33: 2, 3; Habak. 3: 3-16, are not intelligible save by the declared descent from Heaven of such New Testament Scriptures as 1st Thess. 4: 16, 17, so these latter in their declarations of Christ's descent from Heaven to Earth become intensified and wonderfully definite by the Prophecies which foretell the place of His descent, and the succeeding course pursued in establishing the Divine Kingdom on Earth.

Thus, Moses commences his Prophecy of the Second Advent with a forecast of its first **Earthly** associations, while Paul presents its Heavenly origin. "The Lord came from Sinai with ten thousands of Saints." Moses does not mention anything concerning the Coming to Sinai, nor how the "ten thousands of Saints" were brought there. Paul starts his Second Advent Prophecy further back than that of Moses, and thus explains where the previous Coming to Sinai was from, and how and by what means the "ten thousands of Saints," mentioned by Moses, are with the Lord when He comes from Sinai. "The Lord **Himself** shall descend from Heaven . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught away together in clouds to meet the **Lord**." 1st Thess. 4: 16, 17. Definiteness is manifest in both Prophecies by recognition of their inseparable connection and unity.

Evidently the associations at Sinai when Israel was camped there are small and of a vastly different character to those existing, when the Lord with His "ten thousands of Saints" are assembled there. The Conventions on the Mount with Moses and the Elders from Israel, and the Divine Representatives, are but shadows of the Greater Assemblies of the Royal Family of God. The ecstasy of these assembled "Saints" as they enter into the nature and joy of their Lord cannot be apprehended nor described by mortals. Only

by participation can the thrilling experience be understood.

All having a part in this "General Assembly of the Church of the first-born," are brought there by Divine Power and selection. They are "caught away" to this meeting. Never in the history of the Earth has there been such an imposing and important Assembly. Their deliberations on the tremendous matter of the establishment of the Divine Kingdom on Earth, and all preliminary and universal preparations connected therewith, will indeed be in "Camera" or "Secret Chambers," away from the knowledge of the peoples of the Earth, and from the observation of all curious sight-seers.

The associations of the Second Advent and Convention of Immortals at Sinai will give to that historic Mount a new and abiding significance. Likewise, the glorious Personal Presence of Christ in Palestine for the thousand years of the Kingdom, and the fact of the Holy Land becoming the Tabernacle of Jehovah, will remove any former stigma or shame, created by the past disobedience and unbelief of Israel, and their rejection of Jehovah's Anointed. Ezek. 36: 34, 35. The Law Covenant with its exacting demands from a people full of the frailties of human nature, was responsible for the many references to Mount Sinai and Jerusalem as associated with a "Yoke of Bondage," and as expressing a State of servitude. Gal. 4: 24-26. The purifying associations of the Second Advent removes this former stigma from Sinai and Jerusalem.

In view of the forecast given by Moses of the Coming from Sinai, and of the Assembly there of the "ten thousands of Saints," Christ's warning in Matt. 24: 26, 27, is profoundly suggestive. "Wherefore, if they shall say He is in the Desert, go not forth; behold He is in the Secret Chamber, believe it not. Unmistakably, the matter emphasised does not contain any denial of a place associated with His return, but consists of a solemn warning not to believe the declaration of any mortal, of the realisation of His Return, even if such

declaration correctly defines the locality and state of that Return. It is amazing that any mortal could be so lacking in modesty as to suppose that he is fitted to be the Herald of Christ's Advent. Angelic Messengers announced the First Advent, but even they are not the Heralds of the Second. The announcement of Christ's Return proceeds from **Himself** as He leaves the Heavens. The "Shout and Voice" of 1st Thess. 4: 16, proceed from Christ and are the authoritative notification of His approach. The statement of Matt. 25: 6 is evidently identical with the "Shout and Voice" of Paul's writings.

It seems impossible for any Reader of Matt. 24: 23-26, not to note how Christ stresses the serious mistake of believing, much more of teaching, the false statement of His realised return, or that the Second Advent is in any way accomplished. "If any man shall say, lo, here is Christ, or There; believe it not." This warning is repeated in verse 26, "Wherefore if they shall say." It is manifest that Christ's warning to His people not to believe "Any Man" or Men, in this connection, indicates that such Man or Men are not only professed **Believers** in the Second Advent, but **teachers** or expositors of this doctrine. Neither unbelievers in nor persons indifferent to the Second Advent, are able to influence the beliefs of Christ's true people, nor are they at all likely to claim authority to announce Christ's Return as an accomplished fact. Only believers in and recognised **teachers** of Christ's Advent can mislead His people by their false declaration at the era preceding His actual Return.

The false Prophets and teachers calling forth Christ's warning are not limited to those who declare "He is in the Desert, or He is in the Secret Chambers," but embrace all those who say, "Lo, **Here** is Christ, or **There**," in other words, All who declare that He **Has** returned. Matt. 24: 23-26.

All believers in the Second Advent alive on Earth at the time of its realisation, will be Divinely

notified of the event. Till then the exhortation of Matt. 24: 42 applies. "Watch, therefore, for ye know not what hour your Lord doth come." The added statement of verse 44 intensifies the warning of verses 23, 26, "For in such an hour as Ye think not the Son of Man cometh."

Christ's teachings on the gathering of His people to Him on the Day of His Return are identical with Paul's exposition in 1st Thess. 4: 15-17; 1st Cor. 15: 51-54. We have already considered Paul's teachings. Christ's statements are presented in Matt. 24: 40, 41; Luke 17: 34-36. The only apparent difficulty in harmonising these is that in one Gospel "day" is used and in the other "night" concerning the time of the one event. Whenever Christ returns it will be "day" in one Hemisphere and "night" in the other, for this is the order of every day of the year.

THE PROBABLE TOTAL OF CHRIST'S JOINT HEIRS.

All observant Bible Students recognise that the primary Divine purpose operating on Earth between the first and second Advents is an extremely limited one. The Gospel Age is, as definitely stated in many connections in the Scriptures, specially set apart for the development and testing of Christ's Joint Heirs, and this without any arbitrary arrangement as to who comprise these. Those who are said to be "called" or enlightened, must make their calling sure by faith and obedience, to obtain any benefit. 2nd Peter 1: 10; Matt. 12: 50.

On the very best of authority we are assured of the extremely limited character of the Divine call of our Age. Christ said, "Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Matt. 7: 14. Those who are compelled by their Theology to believe, that the present life is the only period of probation granted to mankind, cannot Scripturally indulge any hope for the salvation of the vast majority of the human race. They

cannot make the "narrow way" broader, nor increase the "few" walking in it into a large number. Those who have learnt of the Divinely purposed beneficence towards humanity, to be expressed in the "blessing of all the Families of the Earth" through and by Christ in His Kingdom, are neither surprised nor staggered at the Scriptural outlines of the "narrow way." Neither are these anxious to make that "narrow way" broader, nor to endeavour to multiply the "few," declared by Christ as finding that "way," into many. Any lack of interest in the future welfare of the human race does not present any likeness to the Divine character. To love, even one's enemies, is to be like the Great Father, and His Son, Matt. 5: 44, 45; Rom. 5: 6-8; to share the Divine Hope expressed in Rom. 8: 20, 21, is the privilege of every enlightened Christian, and dispenses with the need for any and all attempts to amend or alter the definite terms of Divine Truth and service.

Christ's personal ministry was the first illustration of the limited character of the Divine purpose in this present life. The whole of His earthly life and work was associated with the three provinces of Palestine. Only once was He absent from this small centre, and that once, when as a child He was taken down to Egypt. His own declaration of His mission was emphatic. "I am not sent except to the lost sheep of the House of Israel." Matt. 15: 24. The commission given to his Apostles and Elders during His ministry was based on the same restrictions. Matt. 10: 5, 6.

It was not until after His resurrection that he authorised the Apostolic witnesses to take any steps towards the enlightenment of the great Gentile Nations, and this enlightenment of the Gentile world was not to go forth until the fullest opportunities had been further extended to the Nation of Israel, for some years after Pentecost. Acts 1: 8; Acts 11: 19. A number of years elapsed after Christ's Ascension before the Gentiles had the Gospel preached unto them

by Peter. During these years the many converts to the Christian Church were all Jews.

The first Gentile converts to Christianity as the result of Peter's preaching at the house of Cornelius were the cause of great wonder, even to the Apostles. Down to that time it was not known that the Gentiles were to be partakers of the special call of the New Dispensation. Acts 10: 44, 45; Acts 11: 1, 18; Acts 13: 44-47.

From Christ's Parables and the emphatic teaching of the Apostle Paul (the Great Apostle to the Gentiles) we are shown that the House of Israel at the First Advent was offered by Christ, and later by the Apostles, the exclusive honour and offer of providing all the joint heirs of Christ, or all from the human nature which God designed to gather during the limited call of this present life. If Israel had accepted the Divine offer through Christ and the Apostles, there would not have been the opportunity for any **Gentiles** to obtain places in this privileged and glorious inheritance.

The substance of Christ's message to Israel was "The Kingdom of God." This national hope of Israel (of a Divine Kingdom to be established on Earth under Messiah) was no new matter to them. But Christ's message gave a New application to this Kingdom of God. He announced, "the Kingdom of God is at hand." Mark 1: 14, 15. In other words, and abundantly illustrated in all His Parables, the positions of the Royalties of the Divine Kingdom, of being made "joint heirs" with Christ were offered to Israel by Christ. The preparation of that phase of the Kingdom was at hand right through Christ's ministry. As His ministry drew to a conclusion, Jesus not only emphasised how Israel had rejected Him and the Special and exclusive offers He had made them, but declared "the Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof." Matt. 21: 42, 43.

This "taking it from them" because they failed to possess it, clearly proves that it was theirs if they had been worthy of it, and while the offer was being made to them it was not made to other Nations. From the commencement of this limited and exalted call of the Gospel Age, Jehovah manifested His right and intention of deciding who should receive the offers of this exalted standing in His Kingdom. But, the privilege of receiving this "offer" conferred no benefit unless the required "fruits" were shown.

In the Parable of Matt. 22: 1-10, Christ treats this matter. The invited guests to the Marriage of the King's Son were the people of Israel. When they refused the exclusive offer made to them, then the "highways" were searched to provide the required number of guests. The going forth of the call to the Gentiles is clearly indicated in Verses 9, 10. "Go ye therefore into the highways, and as many as ye shall find bid to the marriage." The matters noted in this connection do not permit Scripturally of any other interpretation. The exclusive offer of the Royalty of the Divine Kingdom, of providing the whole of Christ's Joint Heirs, was made to Israel. If Israel as a Nation had accepted this, the Gentiles would not have been invited.

This is abundantly confirmed by Paul in Rom. 11: 11, 12. "Through their fall salvation is come unto the Gentiles. If the fall of them be the riches of the world." Words could not be plainer than these in confirming Christ's teaching and attitude, and in demonstrating how if Israel had not failed, the Gentiles would not have been invited to attain what Israel missed. It is also obvious that the extent of the offer to the Gentiles is the same as the extent of Israel's failure, viz., to supply the exact number of Christ's Joint Heirs which Israel failed to provide.

The Divine Purpose with the Gentiles since Israel's failure is specified in the statement of Acts 15: 13-15, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His

Name." The offer to Israel was to **take in** the whole Nation, but, amongst the bigger Nations of the Gentiles, the same call could only "take out" the required responsive and prepared number. It is certain that Jehovah will obtain from the Gentiles the purposed and required number. It is equally certain that no more than this number will be available, and that no person will be excluded who possesses the essential qualifications. "They that are with Him are called and chosen and faithful." Rev. 17: 14. And **All** such will be "with Him."

This National feature of the call of the Gospel Age presents a very definite idea of the constitution of the Glorified Overcomers. Neither with the Nation of Israel which first received this call, nor with the "Holy Nation" ultimately developed by it out of all other Nations, is anything stated in the Scriptures as to exact numbers. But (and apart from other signs of this Company, in the Apocalypse) the "National" feature makes manifest that it is a mistake to regard the Apocalyptic sign of 144,000 as the literal totality of the "Overcomers." It was to a Nation, and this one of the smallest of the peoples of the Earth as stated by Moses in Deut. 7: 7, that the offer of the Divine **Kingdom** was made. This wonderful opportunity presented to the living generation of Israel by Christ was a splendid fulfilment, if accepted, of the matter of Exod. 19: 6, "And ye shall be unto Me a **Kingdom** of Priests, and an Holy Nation." The Divine offer was not only presented **To** a Nation, but with the determined Purpose of gathering a **Nation**. This **National purpose** is to be **Realised**. In warning Israel of her impending loss of the Kingdom, Christ also indicated the success of the National Purpose of God. Matt. 21: 43. "The Kingdom of God shall be **Taken** from you, and given to a **Nation** bringing forth the fruits thereof."

Just as it is revealed that, there were places in the Divine Kingdom for all the generation of Israel invited by Christ, so from this it is manifest how the

number of that generation was identically the same as that determined by Jehovah for the totality of the "Holy Nation." Any hint or suggestion of doubt of the Divine intention of gathering **All** the people of Israel, if they responded to His invitation, or of restricting the places of privilege and glory below the numbers of the invited guests, reflects on the Divine testimonies, and the Ministry and attitude of Christ. In John 5: 40, Christ declared, "Ye will not come unto Me that ye might have life," and in Matt. 23: 37 His lament was, "How often would I have gathered thy children together as a hen gathereth her chickens, and ye would not." Any limitation was through Israel's attitude, and not through the Divine arrangement.

This determined number was unchanged by Israel's refusal. The "taking out from the Gentiles" gathers neither more nor less than the number Israel failed to provide. The two remnants from the Jews and Gentiles constitute "a Chosen Generation, a Royal Priesthood, an Holy Nation," the great Israel of God. 1st Peter 2: 9; Gal. 6: 16. In actual numbers this Divine Kingdom will be (what the Nation of Israel has always been in every generation), the "**Fewest** of all peoples. Deut. 7: 7; Matt. 7: 14; Luke 12: 32. This "**Fewness**" of the constituents of the Divine Kingdom is marked, not only by contrast with Gentile Peoples, but it is in marked contrast to the totality of all the generations of Israel. All the generations of the Divine Kingdom gathered during the course of the Gospel Age, will comprise a totality equal to that of the **One** generation of Israel ministered to by Christ and the Apostles. But since **All** the individuals of this "Holy Nation" are "**Kings and Priests**" and not any of them Subjects, there is presented the paradox of the **Fewest** in numbers of individuals being also the most **Numerous Royalties** in all human history. Never has the Earth had so many **Kings** ruling its Peoples and Countries at the one time, as the Divine Kingdom presents for the thousand years of its duration. Rev. 5: 10; Rev. 19: 16.

With the people of Israel the term "Twelve Tribes" applies to and describes each generation, together with all the generations of history, and this without indicating the totality of individuals embraced in these "Tribes." Acts 26: 7. With the "Holy Nation," the Israel of God," this number "twelve" is doubled in the one sign of Rev. 4: 4, "Twenty-four Elders"; in another sign the same number is multiplied by itself, thus presenting the idea of a square of which the root is twelve. The Kingdom number of 144,000 is not only the sign of the completed "Holy Nation" as shown in Rev. 14: 1, but as with Israel's "twelve" it is the sign of each generation of the same "Holy Nation." Rev. 7: 4-8.

A highly important matter of Divine Truth is presented in Deut. 32: 7, 8, "When the Most High divided to the Nations their inheritance, when He separated the Sons of Adam, He set the bounds of the people according to the number of the Children of Israel." There were not any "Children of Israel" until over two thousand years after Adam, but the Divine arrangements with all Nations, both in the present and future, were governed by this National rule or scale. Just as in the human method of drawing to scale of plans for works, or the making of a small model, so Jehovah made Israel His scale or model, both for the existing State of human society, and for the bigger and more perfect one under His Kingdom. Acts 17: 26. When all the Children of Israel and all the Sons of Adam are assembled in the New Earth, He not only knows their numbers, but in His plans has arranged all their places. There will not be any disorder and no competition amongst mankind as to their inheritance of the Earth under the Divine Kingdom. The Land of Canaan is the individual, family, tribal, and national inheritance of the whole house of Israel. All other parts of the Earth are set out by this National scale.

In this way, then, we are shown how the totality of the Nation of Israel of all generations is the scale

for the Divine arrangement of the totality of the whole human race. In like manner, the matters of truth considered reveal that the number of the Children of Israel in the **One** generation ministered to by Christ and the Apostles, was identically the same as the predetermined number of the "**Holy Nation**" the "Israel of God."

While it is not possible nor necessary for us to state the exact total of the constituents of the Divine Kingdom, it is possible to obtain an **approximate** idea of the numbers of the Children of Israel directly affected by the Ministry of Christ, and, therefore, of the probable number of Christ's Joint Heirs. It would appear that this information does not exceed in its numbers those comprising the Divine Kingdom, as a bigger Israel than that resident in Palestine and its surroundings may possibly have been provided for in the Divine invitation.

There is evidence for believing that the Jewish people of Christ's day were about three millions in number. Josephus mentions this number as being present at Jerusalem and participating in the Passover in A.D. 65, while at a succeeding Passover the numbers partaking are mentioned as 3,078,000. These were directly concerned in the religious exercises of the Jews, and were involved in the terrible experiences of the Nation at the hands of the Romans.*

Even the approximate number of Three Millions of Immortals suggested by this "number of the Children of Israel," serves to remove any vagueness and uncertainty existing, and to present in a reasonable light and application the references to "the **Few** walking the narrow way," and the "**Little Flock**" to receive the Kingdom. The idea and fact of a "**Holy Nation**" becomes not only definite, but proportioned, by a recognition of this approximate total of its con-

*It is reasonable to conclude that most if not all of these Jews were residents of Palestine and its immediate surroundings, hence, this total does not embrace those Jews scattered abroad through other countries.

stituents. Likewise, such Prophecies as Joel 2: 2, 4, 11; Rev. 19: 11-16, in their references to the imposing numbers and appearances of this Immortal Organisation become intelligible by recognition of what these numbers are.

THE PEOPLE OF GOD OF THE OLD DISPENSATION.

The reference to Christ's Ministry ' with Israel presenting a special opportunity to them, not only denied to any contemporary Gentile Nation, but denied also to any previous generation of Israel, is far reaching in its significance. Christ Himself drew attention to the exceptional privileges brought by His Ministry. In Matt. 13: 17, He declares that the Prophets and Righteous men of previous ages would gladly have shared in these privileges. In Matt. 11: 13, He dated the ending of the previous dispensation with John Baptist, His own forerunner, and in Verse 12 of the same Chapter, Christ stated that the New Call of the Kingdom was operating from the days of John.

It should be manifest to every Bible Student that Christ's "Brethren" and Joint Heirs could not be developed until after He came in the flesh, completed the work of Redemption, and was glorified and made Heir of all things. Heb. 1: 2, 3. Since Christ's appointment as "Heir of all things," was bestowed after His successful earthly life, then the associating of others with Him in this inheritance, and the selecting and developing of these, must be associated with the period succeeding His First Advent. Of necessity the order is, Christ first and His Joint Heirs afterwards. The Gospel Age is the period set apart for the development of these.

A recognition of this truth also makes manifest, that not any of the faithful people of God of the Old Dispensation are included in the Immortal Company spoken of in the New Testament as "Brethren of Christ," Bride of the Lamb; and "Joint Heirs" of

Christ." Their non-inclusion in this glorious Company does not result from anything unworthy on their part. It results solely from the constitution and arrangements of the Divine Plan.

The attitude of Christ's Messenger to this matter was unselfish and noble. John Baptist knew that the "Bride" class was undeveloped in his day, and that his position was that of a "Friend of the Bridegroom," and not that of a constituent of the "Bride." In John 3: 29, the Baptist declares, "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom rejoiceth greatly because of the Bridegroom's voice. **This My joy is fulfilled.**"

These words of John Baptist serve to emphasise the tremendous significance of Christ's words in Matt. 11: 11, The greatest born of women was Christ's description of His Messenger, but, "Notwithstanding, he that is **Least** in the Kingdom of Heaven is **Greater** than he." The least in the "Bride" class is greater than John Baptist. Whatever may be thought of this declaration by Christ, its meaning is unmistakable, viz., that neither John Baptist nor any others of the Dispensation in which he lived are embraced in the Royalty of the Divine Kingdom. It is certain that the attitude of John Baptist as revealed in John 3: 29, is a faithful representation of the same in all the people of God of the Old Dispensation. That exactly the same spirit is shown by these after their resurrection is made manifest in a succeeding Chapter.

Any suggestions of unfairness in this matter are reflections upon Him, who says, "Can I not do what I will with Mine Own." In the Parable of Matt. 20: 9-11, Christ anticipated and answered these natural objections and criticisms, and reproved those who indulge them. The various **Gifts** He bestows are of the class He approves, all of them manifesting **His** beneficence.

Christ's announcement to Israel, in Mark 1: 15, announced the realisation of a Prophecied epoch, and the introduction of a New Divine Polity. "The time

is fulfilled and the Kingdom of God is at hand." Daniel's Prophecied time to Messiah the Prince (Dan. 9: 24-27) was the "fulfilled time" announced by Christ, and the "Kingdom at Hand," and opened later by Peter with the other Apostles at Pentecost was the **Royalty** of the coming Divine Kingdom on Earth. This was the beginning of the Calling of Christ's Joint Heirs. The tremendous force of Christ's announcement that, "The Kingdom of God is at Hand," of His later bestowal upon Peter the authority to **Open** this Kingdom, as stated in Matt. 16: 18, 19, together with the manifest **Opening of the Kingdom** at Pentecost, as described in Acts 2nd, are matters which abundantly reveal the introduction and establishment of a New Divine Polity on Earth. To contend that the **Same** Polity was operating in the Dispensations before Christ, and that the approved of those Dispensations were entering the same Kingdom which Christ announced as "**At Hand**," and which was opened at Pentecost by Divine Power through the Apostles, not only destroys the force and significance of Christ's Message, and the facts of His Ministry and its result, but affirms propositions which have no Scriptural basis.*

*The matter of the "opening" of the Kingdom to the Jews at Pentecost, and later, to the Gentiles, by the Apostle Peter (Acts. 10th Chapter), was not in either case spoken of as a "Coming of the Son of Man." Christ was Personally **Absent** when the Kingdom was opened at Pentecost, but it was by direct influences proceeding from Him in Heaven upon the Apostles that the Kingdom was opened. Acts. 2: 33-36. This is quite distinct from the "Personal Coming" in His Kingdom, of Dan. 7: 13, 14; Matt. 25: 31, 32, etc.

In respect to the several uses of "Kingdom" in the Scriptures, the following explanatory note by Mr. Wilson, an authority on the Greek text, is valuable. "Basileia (Greek, 'Kingdom') means Kingly power; Authority, Royal Dignity, Majesty, etc., as well as Kingdom, Realm or Reign." It is manifest that all uses of "Kingdom" in the associations of the Divine Purpose of the present Age (such as Rom. 14: 7, 1st Cor. 4: 20, Coloss. 1: 13) have not the same comprehensive significance as is contained in those relating to the Universal Divine Government, commencing on Earth at Christ's Personal return.

The "Bride of the Lamb" has been developed during the period of the dominion of the Fourth and last of Gentile Empires, and has been individually and collectively tested and severely tried by the various phases of this Empire. It was this Fourth or Roman Power that put Jesus to death, Judea being a part of the "great City where our Lord was crucified." Rev. 11: 8. All His Joint Heirs have passed their earthly lives during the times of the same Empire. Concerning **All** having a part in the "First Resurrection," it is stated in Rev. 20: 4, 6, "Which had not worshipped the Beast, neither his Image," or, as in Rev. 15: 2, "them that had gotten the victory over the beast, and over his image." Obviously, those living and dying before there was any "Beast or his Image" are not included in these partakers of the First Resurrection. Likewise, the Apostle Paul, in speaking of all the dead to be raised to meet Christ at His

The Earth and human race constitute the realm of the Kingdoms of men during this Age, but in the Coming one they are the Realm of the Divine Kingdom. The direct Divine Government, or "Kingdom" of this life, is thus limited to the development and preparation of the "Joint Heirs of Christ," His "Brethren and Associate Kings." The present standing in "the Kingdom of His dear Son," of Coloss. 1: 13, does not dispense with the need and fact of the "Kingdom" to be brought by the same "Son" at His return from Heaven, of Luke 19: 15. It is for this **Latter** that all in the **Former**, **Pray**.

The several applications of "Kingdom" assist to a correct understanding of the matter of Matt. 16: 28, and connected texts. "That there are some of those standing here who will not taste of death till they see the Son of Man Coming in **His** Royal Majesty." This "Coming" was not into the **Realm** of His Kingdom, for when that takes place, there will not be any "Tasting of Death" to His followers, rather "Neither can they die any more," applies.

It is striking that in the Three Gospels where this reference is made, the recorded matter immediately following is the "Transfiguration of Christ." This was the Coming in **His** Majesty, of Matt. 16: 28; Mark. 9: 1; Luke 9: 27. It was concerning this that one of the three privileged witnesses wrote years after, and then as concerning the Future significance of the Transfiguration. 2nd Peter 1: 16-18. "We were eye witnesses of His Majesty."

Appearing, designates these, "the **Dead in Christ.**" 1st Thess. 4: 16. Only those who have lived and died since Christ can possibly be "the dead in Christ." These are the only "dead" raised to meet Him at His return.

Not any of the Old Testament Saints, from faithful Abel to noble and unselfish John Baptist, meet Christ on the day of His return. A most important work on Earth and amongst the Nations has to be accomplished by the Lamb and His "Bride" before the Epoch arrives for the Resurrection of the Fathers, the Prophets, and all the Saints of the Old Dispensation. The tremendous process of settling the affairs of this present order, and of transferring the whole of the Kingdoms of this world to the dominion of the Kingdom of God, transpires after Christ's return and before the introduction, by resurrection, into the Divine Kingdom of **All** the faithful People of God of the Old Dispensation. In the last Chapter of this Work both these matters receive considerable attention.

In Matt. 8: 11, Luke 13: 28, the Fathers, Prophets and Faithful of all Ages down to Christ are declared by Him as being in the Kingdom of God after its establishment in the Holy Land. In fulfilment of the Divine promises to them they are raised perfect human beings, and to positions of power and honour in the Universal Kingdom then established. But, they are not the **Royalties** of that Kingdom. Abraham, Isaac, Jacob, and the Prophets are not **Kings** over the Nation descended from them. They are not constituents of the "**Nation**" of **Kings**. The Twelve Thrones over Israel are occupied by the Twelve **Apostles** of the Lamb. Luke 22: 29, 30. All the other thrones of the Earth are filled by the "Children" or "Brethren" of the King, of Heb. 2: 11-13. These "Brethren" are also His "Children," and it is to these that Psalm 45: 16 applies, "Instead of Thy Fathers shall be Thy Children, whom Thou mayest make Princes in all the Earth."

But the Divine Purpose with these People of the Old Dispensation is evidently not completed with their resurrection to human perfection, and their exaltation to the honoured positions of Teachers and Administrators, in the Divine Kingdom for the thousand years. Since **All** the obedient Subjects of the Kingdom will be lifted up to human perfection through its perfect ministrations; moreover, as these Fathers, Prophets, and all the faithful of Israel, are such a mighty factor in this uplifting of humanity, the goal of eternal existence marked out for them is the inheritance of the nature and glory of the King. This becomes theirs after the Kingdom is ended. It is concerning these that "Shining as the brightness of the firmament and as the stars for and ever," is Prophesied in Dan. 12: 3, and the same faithful Company, together with their final glorious inheritance, are the subjects of the beautiful Prophecy of Psalm 45: 14, 15. "The Virgins Her Companions that follow Her shall be brought into Thee. With gladness and rejoicing shall they be brought; they shall enter into the King's Palace."

THE JUDGMENT SEAT OF CHRIST.

"We must all appear before the Judgment Seat of Christ," is the statement of Paul in 2nd Cor. 5: 10; and in 1st Cor. 3: 13, he further states, "every man's work shall be made manifest." These two references represent one class of Scriptures treating this Judgment Seat and its operation. Another class of texts having a direct bearing on this matter is presented in such references as John 5: 24. "He that heareth My word, and believeth on Him that sent Me, . . . shall not come into Judgment, but is passed from death unto life." It is necessary to recognise the harmony in these apparently conflicting Scriptures. Both are equally true.

The Judgment Seat of Christ only affects Christ's Household, or believers in Him, it has not any application to mankind in general. It is before His **Throne**, wherein He sits as King, that "All Nations" appear

both during the ending of this Age and for the whole of the Kingdom Age. Matt. 25: 31, 32. The work of Judging the Nations of the Earth not only succeeds that of the Judgment Seat, but the Associate Kings with Christ in the Judgment of the World, are first, the Subjects of His Judgment Seat. 1st Cor. 6: 2, 3, Isaiah 32: 1.

Christ's Judgment Seat is set up immediately after the gathering of all His people to Him on the day of His return, and before the establishment of His Throne. Just as the Return of Christ is first for and to His own people, so His first mission on Earth after that Return is the settlement of the affairs of His Household, both in past and future relationships.

The "Lord judging His people" has, truly enough a past and present application, but these do not dispense with the future and final one. Jesus drew attention to this "final" review several times during His Ministry. Those left in charge of His work on Earth during His absence in Heaven, are to present their account to Him at His return. Matt. 25: 14, 19-23; Luke 19: 12, 15-19. Both the fact and the nature of this final rendering of accounts is emphasized in these texts, and the revealed matters are in agreement with Paul's later teachings on the "Judgment Seat" and the appearance of all His people before it.

Christ's Judgment of His Household has nothing in common with that of an Assize, where individuals are arraigned as transgressors, and the loss of life or acquittal are the only possible verdicts. Neither does the "Judgment" sort out of a mixed company of servants and enemies the approved and faithful, and consign all others to misery or oblivion. The sorting out of the varying degrees of the "chosen and faithful" is unmistakably performed by Christ, in the order and constitution of the First Resurrection. This precedes the Judgment Seat, and prepares for it. **All** having a part in the first resurrection are designated "blessed and holy," and **All** the living "caught away" to meet Christ at His return, are His approved people.

Those not approved are not "**Caught away**," but are, as Christ says, "**Left**." Luke 17: 34, 35.

Obviously, then, those appearing before the Judgment Seat are not tested as to whether or not they are His true people. They would not be there if they were not. Their acceptance in this connection is Divinely manifest in their resurrection, and their participation in the **First Resurrection** is an evidence of the accuracy of John 5: 24, "**Shall not come into Judgment**." There is no Judgment concerning **Life** to those who have complied with the terms of John 5: 24, and this is demonstrated in the fact and order of their Resurrection. It is only by unduly forcing the figures of the parable that any seeming support can be obtained for the idea of the appearance of unworthy persons and even enemies, before Christ's Judgment Seat, and that this Judgment affects the matter of **Life** with its subjects. There is no serious difficulty to the understanding of all the terms and figures of Christ's Parables, along the lines laid down by the fundamental truths of Redemption and Resurrection. But those who contend that the Judgment Seat settles the matter of Life or Death with all its subjects, have not, evidently, any place in their Theology for the teaching of John 5: 24. "**Shall Not come into Judgment**, but is passed from death unto **Life**."

"Unprofitable Servants," or those who have not truly "**believed**," will be excluded from the First Resurrection, and therefore, from the testing of the Judgment Seat at **Christ's Return**. At their subsequent appearance in their appointed order of resurrection, an exceptional procedure is observed with them to that adopted with all others raised from the dead. This is suggested in Matt. 25: 24-30; Luke 12: 47, 48. The rising again of **All** unfaithful Servants to the realization of their loss of the Royalty and Glory of the Kingdom, is one feature emphasized; not any unfaithful servants are to be denied resurrection, whether of the degree of "**Most**" unfaithful or of "**least**," all rejected servants will appear on the Earth at their appointed times. Israel's experience as out-

lined in Matt. 8: 12, and considered in Chapter I. of this Work, is of the same character as that coming upon unprofitable servants. "Weeping and wailing," at their eternal loss of that which is then recognised as priceless in value and glorious beyond description, are the inevitable results of their appearance in resurrection life. Whatever is involved in the "few or many stripes" of Luke 12: 47, 48, it is certain that these represent corrective and not hopelessly vindictive measures. Punishment is not the great end for which they are raised, for, with these as with all others, resurrection is a boon and blessing provided through Christ. 1st Cor. 15: 21, 22.*

With all "unprofitable servants," as with unfaithful Israel, their experiences through realised loss are for their ultimate good, and for their development as Subjects of the Kingdom. Their failure to obtain the Glory of His Nature and Royalty of the Kingdom can never be repaired.

The grouping together of faithful and unfaithful servants in such references as Matt. 25: 14-30; Luke 19: 12-26, is based on the truth that Christ's return to the Earth is not for a few days or weeks, but for a thousand years, hence does not involve the assemb-

* Manifestly, those referred to in Heb. 10: 26-30, are included in the "Servant" of Luke 12: 47, "which knew his Lord's will, . . . neither did according to His will." The "sorer punishment" to these beyond that of those dying under the Law of Moses, does not apply to the means, or condition, of death. Few, if any, means of death are more painful than "stoning"; all in the death State are unconscious. The "sorer punishment" is to be known, as well as experienced by its subjects. Those who died under Moses' Law will, in the Resurrection, be overjoyed to find themselves under the favorable conditions of the Subjects of Christ's Kingdom. But wilfully unfaithful "Servants" will, in the Resurrection, first realise the loss of that which might have been theirs. This Known loss will bring such remorse for former conduct as is unknown by the other class of transgressors. It is a crude and brutal conception which limits punishments to bodily suffering, or hopelessness of mind, and which fails to see both just and salutary punishment in withholding priceless privileges.

ling of both classes before Christ at the era of the First Resurrection. The teaching of these Parables is in harmony with those on Resurrection. Only the "dead in Christ" and approved living believers, meet Him at His return. 1st Thess. 4: 16, 17.

The Parable of the "Virgins" of Matt. 25: 1-13, emphasizes this feature. In this, Christ not only outlines how, when the Bridegroom comes, **only** "they that were **ready** went in to the Marriage," but adds, "and the **door was shut**," Verse 10. The "foolish virgins," comprising the disapproved servants alive on Earth at His return, are not permitted to have any part whatever in the events attendant upon Christ's settlements with His own Household. "I know you not," is the reply to their request for admission. Verses 11, 12.

In these Parables Christ evidently utilised historical materials to hand and well known as the clothing of His teaching. This use of well known or easily recognised matters is characteristic of all Christ's Parables. The following note by Mr. Newcombe on the Parable of Luke 19: 11-27, is pertinent. "Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's Kingdom. And the Jews sent an embassy after him to petition and plead against him. But he was confirmed in the Kingdom, and when he returned, took ample vengeance of his enemies and opposers."

This historical matter was only the clothing of Christ's parable; it is remarkable how it provided such adequate material for the truths intended by its use. The departure of the Nobleman into a **Far Country**, of Luke 19: 12, Matt. 25: 14, after bestowing upon his servants, goods—or capital—for trading purposes, together with his ultimate return after "a long time," are presented in the Parable as transpiring during the lifetime of those mentioned. They are the same "Servants" living at his return which received the Nobleman's goods at his previous departure. **This is the Parabolic clothing.** The "long time" with

Archelaus was probably not more than a year or two; it illustrated some **Twenty Centuries** of Christ's absence from the Earth. The Three Servants left in charge, of Matt. 25: 15; Luke 19: 16-20, are representatives of some **Millions** of "Servants" true and false, living and dying during the "long time" of Christ's absence. Whether or not the proportion of two faithful servants to one unfaithful, has any special significance, is not manifest.

The Resurrection is not discussed in this Parable, and it is by resurrection that the majority of Christ's "Servants" are brought before His Judgment Seat. Obviously, the truths of the Resurrection determine this matter, and, as already noted, these reveal that not any unfaithful servants appear before Christ immediately after His return. Their "order" of resurrection is considerably later.

As illustrated in the Parable, there is to be a searching enquiry into the life's work in His Service, and as to the various spiritual attainments of His Approved people of the First Resurrection. This is primarily for the purpose of determining the standing and place of each individual believer, in the Immortal Company, and in the Divine Kingdom on Earth. It is therefore a **Judgment of Works**, the **Works of Faith**. The otherwise impossible and unbearable position becomes both reasonable and necessary. The First Resurrection endows all with Immortality, and a Judgment of Works succeeds.

The "Well done good and faithful servant;" the invitation to "Enter into the Joy of thy Lord;" the conferring of authority over Ten and Five Cities, are evidences of a Judgment of works, and of the individual position and glory being determined by this. Paul shows how in one particular all sharing the First Resurrection are alike. **All** receive the "**Crown of Life**." This term applies to and describes the Royal Nature of the Bridegroom, Immortality. Any differences in rank in the Kingdom, or degrees of Glory in the Divine Company, do not interfere with this inheritance of the "Crown" by all the approved. In

2nd Tim. 4: 8, Paul writes, "Henceforth there is laid up for me a Crown of righteousness. . . and not to **Me only**, but unto **All** them also that love His Appearing." In this particular there is not any difference between Paul and all the others who "love His Appearing." It is reasonable to suppose that there will be a very great difference between Paul's standing and rank as manifested at the Judgment Seat, and those of most other members of the same Company.

The same "Crown" is referred to in 1st Peter 5: 4, "A Crown of Glory that **Fadeth not away**." The dominion over the Kingdoms of the Earth is alluded to by the term "Diadems," as in Rev. 19: 12, "and on His Head were many Crowns," these are the Diadems of the Earth. But the "Crown" of 2nd Tim. 4: 8, 1st Peter 5: 4, is from the Greek "Stephan," and does not indicate dominion over others, but the inheritance of a Royal Deathless Nature. The "Diadems" of the Earth are for a thousand years, the "Stephan" or "Crown of Glory **Fadeth Not Away**."

THE CONVENTION OF IMMORTALS.

When Christ's review of His Household is over, and all the various positions and offices arranged and allotted in the Massive Kingdom of God, the Glorious Convention with the Lord is entered upon. It is by and through this that each member of that Assembly fully enters into the Joy of his Lord.

In Psalm 45: 7, is a description of the State of Christ since His Ascension, "Therefore God, Thy God, hath Anointed Thee with the oil of gladness above Thy fellows." For the long period of the Gospel Age Christ has partaken of this boundless Joy: and all this time His "fellows" or Brethren have lived their lives in the associations of Earthly tribulations, and then have passed into the condition of death, there to await their Lord's return.

The full realization of "the Joy of their Lord" is brought by the **Master's** Revelation of the Plans and

Purposes, together with a perfect exposition of the Glorious Character and Personality of the **Father**. In Heb. 2: 12, 13, the Apostle quotes a Prophecy from Psalm 22: 22. This Prophecy is to be fulfilled at this Meeting with His People, and will require some time for its full accomplishment. "I will declare Thy Name unto My Brethren, in the **Midst of the Church** will I sing Praise unto Thee." Manifestly, the gathering of the "Brethren and Church" precedes the fulfilment of this Prophecy.

The wonderful Ministry of Jesus at His First Advent, presented more truth than any mortal mind has apprehended. But Christ declared at the close of His Ministry, "I have yet many things to say unto you, . . . these things have I spoken unto you in Proverbs, but the time **Cometh** when I shall no more speak unto you in Proverbs, but I shall show you **plainly of the Father**." John 16: 12, 25. **That time** arrives when Heb. 2: 12, 13, is fulfilled. Before taking any steps toward the settlement of the affairs of the Nations of the Earth, or for the establishment of the Kingdom, Christ commences His Ministry by making perfect the Spiritual education and enlightenment of His "Brethren." He fills the Immortal "**Church**" with the praises of His Father.

Of necessity great diversity of belief in Divine Truth, together with equally diverse phases of character and spiritual attainments, obtain with the approved members of Christ's Household. Spiritual, Moral and Intellectual Giants like Paul are most exceptional. It is no small cause for thankfulness to know that, "the good soil" is not limited by the generous Master to that which brings forth a hundred fold, but includes that bringing forth sixty and even thirty fold. Matt. 13: 23. "The good ground. . . which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." The remarkable differences of belief even amongst the most advanced Bible Students, the attitude of different Companies of believers in Christ to each other on account of these diversities of ideas on Scriptural Teaching, together with the

lessons of human fallibility from the religious history of all the Centuries back to Christ, —, present abundant need for this final teaching of His own people by the **One Perfect Teacher**. There will be need for all these to "**Sit at His Feet and Receive His Words.**" Deut 33: 3.

The members of this Convention are the Teachers of the Coming Age and Kingdom, as well as the Kings of the Earth. There is to be nothing lacking in their equipment in these connections, and no diversity of doctrine. When Christ's exposition is completed the "whole counsel of God," in the superlative degree, will be manifest to every member of the Household. With **One Voice** these Immortal and Infallible Teachers will instruct the human race. With such an instrumentality as this, and with such a Teacher as Christ as "Head," the Prophesied spread of Universal Truth will be easily realised. Habak. 2: 14.

Most believers in the Second Advent have some beliefs concerning "the Rapture of the Saints," after their meeting Christ and before the Kingdom is established. This "Rapture" is regarded by many as transpiring while Christ and His People are away from the Earth, and is believed by those holding "Futurist" ideas, to last seven years. As already considered, Christ and His People are on the Earth during the "Rapture" Epoch. They are in the "desert" and in "secret chambers" from the day of His descent to that of the "Coming from Sinai with ten thousands of Saints." No definite time is mentioned in connection with the period of the Rapture and Convention of Immortals. The Divine Nature is never in a hurry. The most important assembly in all human history will show no haste. There will not be any need for interrupted sessions, for Immortals require neither rest nor sleep, and do not need the sustenance of food. "They rest not day nor night," "they serve Him day and night." All time is at their disposal, and Eternity is before them.

When Moses was on Mount Sinai on two occasions of forty days each, he needed no food to sustain him

in the Divine Presence. Exod. 34: 28-33. The people of Israel camped at the base of the Mount, knew of the Conventions on its summit; but, the living generation all over the Earth at the Era of this Convention of Immortals will be ignorant, both of Christ's return and the Assembly of His People, holding Convention with their Lord at the place of His descent. At this period of history, the Nations of the Earth will be involved in Military operations, unequalled in magnitude and of unprecedented significance in all human history. Such a crisis in human affairs is not permitted to develop until the Great Deliverer is Personally on the Earth, and ready to intervene at the stage of events Divinely arranged and revealed.

CHAPTER 5.

Sixth Vial Operations. The Drying Up of the Water of the Euphrates River. The Three Unclean Spirits Like Frogs. Preparations for Armageddon. The Anti Jewish Confederacy. The Nations Favourable to the Jews. Sheba, and Dedan, and the Merchants of Tarshish, with all the Young Lions Thereof. The Gradually Developing Eastern Question.

SIXTH VIAL OPERATIONS.

The "thief like" approach of Christ which is identical with the "lightning" like coming of Matt. 24: 27, is definitely located in Rev. 16: 15, as transpiring during the Sixth Vial of the Seventh Trumpet. This event is only one amongst several others associated with this Vial. It is by noting these others that "watching" for the signs of His Approach is made possible.

The notification of Christ's Approach is associated with an advanced stage of the Sixth Vial period. The other operations of this Vial are Three in number, as outlined in Rev. 16: 12-16. First, the drying up of the Water of the great River Euphrates; second, the going forth of the three unclean spirits like frogs; third, the gathering of the Nations into Armageddon.

Most Expositors of this Book of Revelation who have recognised the historical character of the Work, are agreed that the French Revolution Era marked the "Seventh Trumpet" period, and that the first five Vials of that Trumpet were all fulfilled in the events in Europe, which ended with the downfall of Napoleon the Great in 1815. The French Nation and Country were the domains of the greatest Revolution in human history, and the succeeding Campaigns of Napoleon inflicted such judgments in Europe as completely altered the National and Religious affairs of the world.

The operations of the Sixth Vial are of a totally different character to those of the preceding five. An examination of the specified judgments of Vials 1-5, reveals how they are visitations upon Papal Countries and Peoples, and present a first instalment of retribution for the wrongs of Centuries. Rev. 16: 2, 6, 10, 11. The Religious phase is the dominant one in these judgments.

But the National aspect is the prominent one of Sixth Vial events. Preparing the way of the Kings of the East is the explanation given for the first operation. The Kings of the Earth and of the whole world, are the subjects of the second. Sound exposition is not possible save by recognition of these matters.

THE DRYING UP OF THE WATER OF THE EUPHRATES RIVER.

The forecast of Rev. 16: 12 presents the second reference in the Apocalypse to the River Euphrates. That of Rev. 9: 14 applies to the literal River, which was an Eastern boundary of the Roman Empire. The reference to the same River in Rev. 16: 12 is manifestly symbolic, but is unmistakably connected with the domain and operations of the Sixth Trumpet of Rev. 9: 13-15, and not with those of the preceding Trumpets. In other words, the drying up of the **water** of this River is limited to operations in South Eastern Europe, and is not in any way connected with those affecting other parts or peoples of the Continent.

The Turkish Empire and its decease before the Second Advent, is the forecasted event of Rev. 16: 12. The Political Power that flowed from Asia. into the domain of the Eastern Roman Empire under the Sixth Trumpet, is "dried up" under the Sixth Vial of the Seventh Trumpet. The **National** decay of this Eastern and Anti Christian Empire is one revealed means of preparing for other **National** operations, by the coming "Kings of the East."

The reference to the Turkish Empire as the "**water**" of the great River is not exceptional in its use. The Assyrian invasion of the Land of Israel was

the cause of a similar reference in Isaiah 8: 7, 8, and in Isaiah 18: 7, other invaders of the Holy Land are spoken as "the Rivers." The two references to the River Euphrates in Rev. 9: 14, Rev. 16: 12, are not in any way associated with the Mystical Babylon of the same Book.

Two distinct Powers are indicated by these signs in the Apocalypse, and, unlike the Ancient City Babylon and the River Euphrates, these "Powers" are not in any way a support to each other. The "Many Waters" upon which the Apocalyptic Babylon sits, are not referred to as the River Euphrates. In the one reference where this River is used as a sign, the singular, "water," is employed. The "Many Waters" of Rev. 17: 1, 15, signify peoples all over the Earth. The political "Water" is not universal in extent.

In Rev. 12: 15 there is another reference to "Water." This also has a manifestly different meaning to the "Waters" of Rev. 17: 1, but is identical with that of Rev. 16: 12. Governmental power, or Military forces by which Authority is maintained and enforced, is indicated by the use of the sign of "Water."

As noted elsewhere the Turkish Empire was a "Woe" to Europe for Centuries. Its former glory passed away and its power to terrorise over other Nations ended, when its Divinely appointed Mission in this connection was completed. But a further stage is indicated in the sign of Rev. 16: 12, viz., that of the obliteration of this former scourge and menace, and this, by exceptional methods. The decease of Empires by conquest has been quite an ordinary and regular procedure, but this "drying up" process is so exceptional as to compel attention. So much has been written on the remarkable process of the wasting away of the Turkish Empire during the past hundred years, that most Students of Prophecy are thoroughly conversant with the Subject. In "Light for Last Days," by Dr. Grattan Guinness, the following summary is presented. "The history of the Ottoman Empire, as is well known, has

“consisted of one monotonous series of disastrous wars, “humiliating treaties, military and provincial revolutions, insurrections, massacres, cessions of territories, “failures of revenue, diminution of population, plagues, “bankruptcies, armies destroyed and fleets annihilated, “ever contracting dominions and ever increasing debts, “and gradual loss of independence, till at the present “moment protracted decay verges on total extinction. “Europe is driven to recognise that nothing can much “longer avert the long predicted and richly deserved “doom of Mohammedan rule in Europe, political “death. Ever since the year 1821 the progress of “Turkish decay has been so rapid and alarming as “to keep Europe in perpetual anxiety.”

That “anxiety” is not yet ended. The Turk is still a disturbing element in European Politics. This fact makes manifest that the first operation of the Sixth Vial is not yet completed, although in process of realization for a whole Century. But the “drying up” accomplished in the World War of 1914-18 has brought a complete end to the Ottoman Empire, and left only a small but truculent Turkish Nation.

Several marked results in the National domain of affairs, of the passing of this Empire, make manifest how the preparation of the way of the approaching “Kings of the East” of Rev. 16: 12 commenced, and is progressing. The Arab Kingdom in Mesopotamia is one National result, but the New National position in Palestine is the most important and interesting outcome. The establishment of a Jewish State in Palestine is now in course of realization and is an absolutely necessary preliminary to the Second Advent of Christ. The removal of Turkish dominion from Palestine resulted in the first beginning of a Jewish State there. The only Gentile Power manifesting any real interest in Jewish Nationality, was the one whose armies conquered and captured Palestine—the British Empire. The Mandate over Palestine given Britain by the League of Nations, provided opportunity for the carrying out of her previously declared policy. This “policy” was announced before the defeat of

the Turks, and had been set forth at different times and in various forms for years before the Great War. This matter is referred to in other sections of this Work. We merely note here, how the liberation of Palestine from the Turks resulted in preparing the way for a Jewish State, and that, the Human means of this liberation of Palestine and of the realization of Jewish ideals are such, both in strength and sympathy, as to ensure the attainment of the project. The British Empire is strong, and has shown herself as sympathetic.

The "preparation of the way" would appear to have another National application. The Roman Empire, the Fourth and last of Gentile dominions, was European in origin. Europe has been the centre of Civilization since the Christian Era, and the special domain of Christian enlightenment. European Nations are the "Christian Nations" of the Earth. The introduction of the Turks into Europe was as a scourge upon Apostate Christians, and a "Woe" upon Christendom. But their presence and power in the domain of the Fourth Empire was not to be permanent. The International Situation at the Second Advent requires their removal as a political Power from the domain of the Roman Empire. The whole estate of the Roman Empire is to be in possession of the Ten Kingdoms of Rev. 17: 12, Dan. 2: 44, at the return of Christ. The responsibility of these final representatives of the Roman Empire to Christ, and their manifested attitude to Him at His Appearing and Revelation, are matters treated in the last Chapter of this Work.

THE THREE UNCLEAN SPIRITS LIKE FROGS.

The sign of Rev. 16: 13, 14, is the Second operation of the Sixth Vial, but not "second" as indicating succession at the full ending of the first. Such a view would of necessity locate the realisation of this second sign wholly in the future. There appears to be complete evidence for regarding it as contemporary with the realisation of the first sign, from the

middle portion of last Century on to our own times.

The abnormal development and spread of Militarism amongst the civilized Nations of the Earth, culminating in the "gathering to the battle of the great day of God Almighty," is the matter presented in this second sign of Rev. 16: 13, 14. It is therefore manifestly wrong to associate Religious movements with this sign. The National domain is its only sphere of operations. The Kings, or Authorities over the Nations, are the ones specified as being influenced by this "going forth" procedure, and the one result produced is "the gathering to war." This is a remarkable key to the recognition of the sign of "the three unclean spirits." Notwithstanding the spread and increased power of democracy amongst the Nations and the antipathy of the masses of the people to Militarism, democracy is utterly unable to hinder its abnormal development. The late World War witnessed almost Universal conscription.

The "Dragon, Beast, and False Prophet," of Rev. 16: 13, are signs of organisations existing in Europe for long Centuries, and unitedly constituting the Roman Empire in its political and religious constitution. The Apocalyptic designations of the constituent parts of that Empire are varied with the changing Scenes and Times presented. For example, the stage of this Sixth Vial is the one introducing the new designation of "False Prophet," in application to an organisation previously referred to as the "Beast," and the "Image to the Beast." A consideration of the many and remarkable developments in this Empire during the Centuries of the Christian Era is presented in the three last Chapters of this Work.

The National and Military character of the signs of Rev. 16: 13, 14, of necessity governs the references to the "Dragon, Beast and False Prophet," and of the "spirits" or policies proceeding from them to all the other Kings of the Earth. These policies are secular in character.

From the days of Constantine the "Dragon" of the Apocalypse was associated with the Government

at Constantinople. The City of Rome has been the "seat" of various phases of the "Beast" during the course of history. At the era of the Sixth Vial it is the Governmental seat of a "False Prophet," who has claimed for Centuries to be Vice Gerent and Vicar of Christ, and the Holy Father of Mankind. The "Holy Roman Empire" (one of the several Beasts of Rev. 13th Chapter) founded by Charlemagne, had its Headquarters in Germany and later in Austria. At the decease of that Empire in 1805 Austria was its only remaining relic or representative.

The sign of the proceeding forth of "Three unclean spirits like frogs" out of the mouths of the three organisations specified in Rev. 16: 13, has rightly been the subject of much thought with all Students of Prophecy. The wording of this Verse is such as to leave it uncertain as to whether the Three frogs proceed out of each of the Three Mouths, or only One frog out of each mouth. In either view there is indicated the similarity or oneness of the sign. But, if our understanding of the Three frog sign be correct, the numbers of the "mouths" are not in any way responsible for the specified numbers of the frogs. The numbers of the frogs are determined by other causes than those of the three organisations mentioned, for, one and the same policy and not three diverse ones, proceeds from these.

Evidently, one reason why these "spirits" appeared like "frogs," was to make them manifest to the sight of the Apostle John, without some bodily form he could not have seen them or known what they were. It was not by the sense of hearing, but solely by that of sight that John knew they were frogs. "And I saw three unclean spirits like frogs." Rev. 16: 13. Many of the signs of this Book were given to the sense of hearing and not to that of sight, with the one Witness. Concerning these the Apostle writes, "And I Heard." Rev. 16: 1, 5, 7, etc. Some Expositors wrongly conclude that the croaking or other characteristics of the frog are the matters intended in

this sign. John did not hear but saw that they were frogs.

The term "spirits" in Rev. 16: 13, 14, indicates the policies personified in the frogs, and "unclean" describes the nature of these policies, and is evidenced in the declared Universal development of the war spirit or Militarism. "*Horae Apocalypticae*," an Exposition by Rev. E. B. Elliott, was apparently the first to suggest and present the solution of the "Three frogs" of Rev. 16: 13, as that of a National emblem, or as the sign of the French Nation. This Author writes, "As the three spirits do each and all most assuredly energise in the French Nation and Priesthood, so their Apocalyptic symbol, the 'Three frogs,' are the old Arms of France." This Author presents in his Work several engravings of the heraldry of the French Nation of early times. The shield of arms of Pharamond, the first King of the Franks, with Three frogs engraved on it, is one of these. Another is that of the armorial shield of Clovis King of the Franks, A.D. 481-511, with Three frogs and Three Fleur de lis on its surface. A third is the banner of Clovis with Three frogs worked on it, a part of the Ancient tapestry in the Cathedral of Rheims.

In "History Unveiling Prophecy," Dr. Grattan Guinness writes, "It is a curious physiological fact that frogs abound in France. It might almost be called the land of frogs. This arises from its numerous marshes. Thus, the Old French Banners had Three Frogs as their device. So noisy and troublesome are frogs in France that before the Revolution the Nobility and Courtiers when spending any time in the Country, were in the habit of forcing the miserable peasants to flog the neighbouring waters all night to keep the frogs quiet. The moral history of France has been analogous with the physical. Unhappy France has become morally a land of fevers and frogs, and a centre from which they have spread throughout Europe, and more or less throughout the world."

Dr. Thomas's Work, "Eureka," presents probably the most complete presentation of the realization of the

Three frog sign. This Exposition was written after the publication of Mr. Elliott's Work, and reproduces several of the previously mentioned engravings of Ancient French standards, shields and coins. Modern Students of Prophecy are greatly indebted to these writers of the last Century for their invaluable assistance in Prophetic Exposition.

The plague of frogs in Egypt before the liberation of Israel finds an enlarged duplication in the International domain at the closing Era of Gentile Times. The old heraldic symbol of France is apparently used to represent that Nation in the second operation of the Sixth Vial. The source of the war spirit of Modern Times, the cause of rampant Militarism.

France experienced the greatest Revolution of human history in the closing years of the Eighteenth Century. From 1794-1815 the Campaigns of Napoleon brought the French People into prominence as **The** Military Scourge of Europe, and the Avenger in all Papal Countries. With the downfall of Napoleon and the restoration of the French Monarchy it appeared as if a prolonged peaceful Era would succeed, that the Military spirit was dying if not dead. But in 1848 Europe was again in a turmoil and this as the result of a second Revolution in France, bringing the downfall of the Kingdom, and the establishment of a Republic under the Presidency of Louis Napoleon.

In 1852 France again became an Empire under Napoleon 3rd. The commencement of the second operation of the Sixth Vial (Rev. 16: 13) appears to be definitely associated with this Second French Empire. Under the administration and by the policy of Napoleon 3rd, the French People became again the disturbing element in the National affairs of the World.

In "History of Our Own Times," Mr. Justin McCarthy, writing on the origin of the Crimean War, says, "It was France which first stirred the controversy in the time just before the Crimean War. The cause of all this energy is not far to seek. The Prince President had only just succeeded in procuring himself to be installed as Emperor; and he was very

anxious to distract the attention of Frenchmen from domestic politics to some showy and startling policy abroad. This controversy between the Church of the East and the Church of the West (Greek and Latin), tempted him into activity as one that seemed likely to give him an opportunity of displaying the power of France and of the new system without any very great danger or responsibility."

"Unclean" is an appropriate designation of this policy: the French Empire was its source: the Crimean War was its result; the declaration of war proceeding from Constantinople, the Metropolis of the "Dragon." "We had known so little of War for nearly Forty Years, that added to all the other emotions which the coming of battle must bring, was the mere feeling of curiosity as to the sensation produced by a state of War. It was an abstraction to the living generation—a thing to read of and discuss and make poetry and romance out of; but they could not yet realise what itself was like." ("History of Our Own Times.") Here was a new beginning of War amongst Civilized Nations.

European History records a second war as the direct result of French influence. The attitude of Napoleon 3rd in regard to Austria's possession and management of certain provinces in Italy was responsible for this. France allied herself with Sardinia against Austria.

The third phase of Rev. 16: 13 was apparently realised in the Papal war against Garibaldi and the Italian Government, the Pope being supported by French Troops. "The sight of the Soldiers of France in the Streets of Rome compelling the Italians to submit to a much worse form of Government than that which the French themselves had rejected at the cost of Revolution, and doing so professedly for the sake of French Religion, was a singularly loathsome one, and grievously revolting and demoralising to the conscience of Europe. Restored to his throne by French bayonets (after the Italian Revolution of 1849), against the will of the Italians, the Pope was maintained in

his unnatural position by a French Army of occupation, till the fateful year of 1870, in which the French Empire and the Papacy suddenly fell together." (History Unveiling Prophecy.)

The three operations of Rev. 16: 13 are causes of greater and much more extensive Military developments. They are small by comparison with the forecasted results of Verse 14. The abnormal development of Militarism in Europe during the past seventy years is undeniably traceable to French Politics, and these are still the disturbing force in International Affairs. The settlements arising out of the Great War of 1914-18 have surely revealed the same matter. The attitude and actions of France during the past few months have contributed to intensified anxiety and unrest amongst the Nations.

"For they are the spirits of demons working miracles, which go forth unto the Kings of the Earth and of the whole world to gather them to the battle of that great day of God Almighty." Rev. 16: 14. Nothing more appropriate than spirits—or dispositions—of demons, could be used in description of the spread of Militarism, or the infusing of the war spirit into all Nations. It only requires that we open our eyes to recognise the realisation of the sign of Rev. 16: 14 in our world and times.

The present Military position of the world has belied all human expectations and forecasts of seventy years ago. In "History of Our Own Times" the Author comments thus on the opening of the Great Exhibition in Hyde Park, London, in 1851. "Golden indeed were the expectations with which hopeful people welcomed that historic Exhibition. The Hyde Park Exhibition was often described as the Festival to open the long reign of Peace. It might as a mere matter of chronology be called without any impropriety, the Festival to celebrate the close of the short reign of Peace. From that year, 1851, it may be said fairly enough that the world has hardly known a week of Peace. The coup d'état in France establishing Louis Napoleon, closed the year."

The phrase, "working Miracles," in Rev. 16: 14, is better rendered, "working signs or wonders," the miraculous is not intended. These are political "signs," associated with the development and spread of the war spirit. The preparations for war during the Nineteenth Century culminating in the World War of 1914-18, are prodigious signs. The vast numbers of combatants: the terrible destruction of life and treasure on sea and land: the frightful armaments used, including poison gases, submarines, and air craft, —, not only stamp the "Great War" as unprecedented in human history, but disclose the extent of the preparations of preceding years. The "end of war" has not resulted from the World's terrible experience, Preparations for War, or for claimed defence purposes have not ceased. Even the "Allied Nations" do not and cannot trust each other. The existing relations between Britain and France are far from satisfactory. Mankind is still obsessed with the "fear of enemies," and Man is the only enemy feared by Man. Several International Conferences have endeavoured to find some means of destroying Militarism, and of introducing the desired Era of Peace and Goodwill on Earth. The League of Nations was created with the idea and hope of dispensing with the need for further Wars.

Writing in this connection on April 4th, 1923, Mr. Lloyd George says, "The League of Nations, by developing the habit of Nations debating their differences in the presence of the world, is gradually edging out war as a settler of quarrels. Will it be allowed to render that service? If not, it will perish like many other laudable experiments. If it dies, the **Hope** of establishing Peace on Earth will be **buried in the same tomb.**"

The terminus pointed out by John in his Prophecy is not Universal peace by any human arrangement, but "the battle of the Great Day of God Almighty." All wars previous to that cannot bring the end of war. The term "Battle, or War of God Almighty," reveals the separateness of this final conflict from all preceding

ones. It suggests how in some way, God is on one side and angry war-like Nations on the other. This is declared to be the case in several Scriptures. Zech. 14: 2, 3, Rev. 11: 18; Rev. 17: 14; Rev. 19: 19. In Psalm 46: 8, 9, it is not only declared that, "**He** maketh wars to cease," but the procedure adopted is shown as being that of His direct interference.

PREPARATIONS FOR ARMAGEDDON.

In Rev. 16: 16 it is declared that, "**He** gathered them into a **Place** called in the Hebrew tongue Armageddon." The Person referred to in Verse 15, is the "**He**" Who gathers them, after His declared coming as a thief. The different wording of Verses 14 and 16 should be noted. The Divine Nature is not the source of the war spirit taking possession of humanity. The "gathering" of Verse 14 is the result of the going forth of the unclean spirits: the "gathering into a Place" of Verse 16 is by Divine direction. The war spirit is one of the many evil products of fallen human nature. It is not left to human causes or natural circumstances to appoint or arrange the "**Place**" where this final conflict commences. Rev. 16: 16, is emphatic both as to the **One** Who gathers the Nations and as to the definite "**Place**" of the gathering.

That some particular Country is intended by this "**Place**," is further confirmed by other prophecies. Zech. 14: 1-3 refers to the same time, gathering, and place. "I will gather all Nations against **Jerusalem** to battle." This is identical with Rev. 16: 16. Since Palestine is the Country of the Hebrews there is provided in Zechariah's Prophecy an explanation of the somewhat peculiar expression in Rev. 16: 16, "A place called in the Hebrew tongue." This "place" becomes "**Armageddon**" by the realised gathering there of all Nations, and its outcome. The Land of the Hebrews is not Armageddon till then.

The tremendous event of Rev. 16: 15, "**Behold I come as a thief**," evidently precedes that of Verse 16. The latter results from the former, although un-

recognised by the great majority of mankind. How comparatively near or distant this "thief like" approach is, no mortal can say. That we are living at an advanced stage of the Sixth Vial period is manifest to every Student of Prophecy. The signs to "Watchers" in the National operations of the Sixth Vial and their realisation in our times are unmistakable.

When and where there is recognition of the Prophecied terminus of Gentile dominion and of existing International conditions, "watching" becomes possible and the means of enlightenment. The "Eastern Question" is to be the final one of International politics, previous to the Harvest of our Age. Only by recognition of this prophecied terminus can the signs of the times be recognised. The present position of affairs in Palestine is an infallible sign both of the nearness of Christ's return and of the advanced stage of preliminary events. The beginning of the process of transferring Jerusalem from the Gentiles to the People and coming Nation of Israel is a realised fact.

The Christ given sign of Luke 21: 24 is of such magnitude as to become a means of identification of other and contemporary signs. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Here is a matter that does not permit of doubt or question. **A Jewish State is being established in Palestine.** Over twelve months ago, "Orders in Council" conferred upon the British High Commissioner in Palestine, "powers for giving effect to the mandate for the general administration of the Country and the establishment of a National home for Jews." Jerusalem is in process of passing from the Gentiles. The first signs of this transfer are now visible.

But Universal War is to result from this passing of Jerusalem from Gentile dominion. The great Gentile Nations of the Earth are to be divided into two hostile camps, and their respective armed forces are to meet each other in conflict in this "Place." The Military preparations for this conflict are of a character exceed-

ing anything yet accomplished in this direction. It is to these and not to anything past or present that such Prophecies as Joel 3: 9-12 apply.

There is not any difficulty, therefore, in recognising the force and application of Christ's words in Luke 21: 36, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." The "things" here referred to are those transpiring on Earth at the time of His return as a thief, the time when His approved people meet Him and "stand before Him." Thus, this "gathering of all Nations" for the final conflict, involving a condition of universal anxiety, are the "things" of Luke 21: 36. The fact of Christ declaring that by "Standing before Him" they will "escape these things," clearly indicates that His return transpires before they take place.

But it must not hastily be concluded that the "things" to be "escaped" from constitute the chief feature of Christ's reference, nor that these "things" bring the severest experiences of mankind in human history to those not escaping. The chief feature of the reference is that of "Standing before the Son of Man" when He returns. This "Standing" is not obtainable afterwards. The "things" coming to pass of Luke 21: 36, have nothing in common with those involved in the Prophecied "Time of Trouble such as never was since there was a Nation," referred to in Dan. 12: 1, Rev. 16: 18. The matter of Luke 21: 36 is connected with Christ's return as a "Thief," and therefore, with the Era of the Sixth Vial; the "things then coming to pass" are the outcome of **present conditions**, and affect all living on the Earth, save those escaping and standing before Him. The "Time of Trouble such as never was," transpires at the **ending** of the **Seventh** Vial, as indicated in Rev. 16: 18, and is not a development of present things or conditions, but of Second Advent or Harvest operations, and its subjects are not "all living on the Earth," but only a special class developed and manifested in the Harvest.

Thus the experiences of Luke 21: 36 are associated with the "thief" like or **first** phase of the Second Advent, those of Dan, 12: 1; Rev. 16: 18, with the **Revelation** or **Third** phase of the Advent; between these **two** phases there is a period of time-occupied with new and universal operations—commensurate with the lifetime of a generation. Matt. 24: 34.

The ending of Gentile Times finds the massive Armies of the Civilized World spread over Palestine and surrounding the City of Jerusalem. This "gathering" is traced in Rev. 16: 16, but not anything is said in this reference of its result, nor of how this becomes the "battle of that great day of God Almighty." These features are revealed in the Prophets. The "All Nations" of Zech. 14: 1, 2; Zech. 12: 2, 3, comprise two divisions, opposed to each other by their respective attitudes to the paramount "Eastern Question." To make this the "battle of God Almighty" does not involve that All Nations are united together on the one side. The Land and Nation of Israel is the cause of this "battle" between conflicting Gentile Nations, and Divine interference in the conflict at a definitely revealed stage, is responsible for the designation "battle of the great day." "**Then shall the Lord go forth and fight against those Nations, as when He fought in the day of battle.**" Zech. 14. 3.

The "Times of the Gentiles" commenced with the wasting of Israel's Land, the loss of her Nationality, and her Captivity in Babylon. The same "Times" reach their terminus when Jerusalem has ceased to be a Gentile City and has become the Metropolis of a New Jewish State. Thus the convulsions of war in Palestine are associated with the beginning and ending of Gentile Times.

This National aspect of the Divine Plan must not be overlooked. A Jewish State in Palestine is a National affair that should commend itself to every Nation professing the Name of Christ. The present great Powers of the World are professedly Christian. Their attitude to Jewish Nationality embodied in an existing Jewish State, provides a **First National test**

to All Gentile Nations. A **Second** and **Final** test both to Gentiles and to All the living of the House of Israel, is later provided in the presentation of Christ's claim of Universal Sovereignty to all the inhabitants of the Earth. This matter is considered in succeeding Chapters.

THE ANTI-JEWISH CONFEDERACY.

Zechariah's Prophecy of the gathering of all nations against Jerusalem to battle in Chapt. 14: 12; Chapt. 12: 2, 3, is so clear and definite that, like the sign of Luke 21: 24, it becomes a veritable key to the understanding of all other connected Prophecies. While declaring that **All Nations** are embraced in this "gathering," Zechariah does not specify which Nations are hostile nor those favourable to Jewish Nationality. Other Prophets present these features, and in these latter manifestly **modern Nations** are referred to by the Ancient Names of the same Countries and Nations.

Ezekiel's Prophecy of Chapters 38, 39, unmistakably refers to the same National operations as are treated in Zech. 12th and 14th Chapters, and explains who comprise the "All Nations" invading Palestine. Ezekiel presents certain marks of identification of interesting importance. First, the time of this invasion of the Holy Land is declared to be, in the "latter days," and "latter years." Ezek. 38: 8, 16. Second, these "latter days or years" describe and apply to the time when the Land of Israel is "brought back from the sword," restored from its wasted condition of long Centuries, Verses 8, 11. Third, this period of invasion is marked as succeeding a gathering of the people of Israel from the Nations, and their settlement in Palestine where they are dwelling in peace, comfort and safety. Verses 11, 12, 14.

Further, the epoch of this invasion of Palestine is indelibly marked by the promised realisation of specified matters **after** the hostile invading armies have been destroyed. Ezek. 39: 21. "I will set My Glory among the heathen (or Gentiles), and All the heathen shall **See My Judgment** that I have executed."

Verse 22, "And the House of Israel shall know that I am the Lord their God, **from that day** and forward." Verse 25, "**Now** will I bring again the **captivity** of Jacob and have mercy upon the whole House of Israel." Verse 29, "Neither will I hide My Face **any more** from them."

It is almost superfluous to say that past history has not, and manifestly **could not**, present any fulfilment of this prophecied invasion of Palestine. The specified associations are of such a character as to forbid the possibility of such an invasion, at any other time save that of the Epoch of the End of Gentile Times, the Era of the Second Advent.

Ezekiel's Prophecy confirms that of Zechariah and of other Prophets, in revealing how the matters of the Land and Nationality of Israel are the causes of the two divisions amongst Gentile Nations. Unmistakably the conflicting Nations in the Holy Land at this crisis are **European Nations** chiefly, the specified exceptions in Ezek. 38: 5; Dan. 11: 43, emphasizing the general European character of the hostile confederacy. The Ancient Names used by Ezekiel in description of the constituents of these invaders, viz., "Meshech, Tubal, Magog, Gomer, and Togarmah," are the designations of One Company of the "~~All Nations~~ gathered against Jerusalem" **from Europe**, Persia, Ethiopia, and Libya, being the only specified outside Nations.

A great and final "King of the North" is the Head of the Anti-Jewish Confederacy of Nations. He is designated "Gog" in Ezekiel's Prophecy, and his "Place" or Country as "the North Parts." Ezek. 38: 6, 15; Ezek. 39: 1, 2. A means of identification of these "North Parts" which no believer in the Scriptures can question, is presented in other Prophetic and connected references. The "North Parts" from which the invader of Palestine in the "latter days" proceeds, is identical with the "North Country." from which large numbers of the People of Israel are to be brought at the Second Exodus during the same "**latter days.**" In Jeremiah's Prophecy this "North

Country" is referred to in the associations of this Exodus in the following references. Chapt. 3: 18; Chapt. 16: 14, 15; Chapt. 23: 7, 8; Chapt. 31: 8. The only Country or Land specified as to locality, is the Land of the North, and each reference mentions this Country first. "Out of the North Country, and from all Countries whither I have driven them."

This prominence of the "North Country" suggests its importance over all others by the large numbers of the People of Israel to be brought from it. It is a striking fact that out of some twelve millions or more of Jews in our generation, fully half of these are located in the one Country. They are mostly undesired Citizens of the Russian Empire. This fact establishes the identity of the "North Country" of Jeremiah's Prophecy, and therefore of the "North Parts" of Ezekiel. Both are connected with the One Epoch and its events.

Prophetically addressing the Head of this Confederacy of Nations, Jehovah says, "Art thou he of whom I have spoken in old times by My Servants the Prophets of Israel, which prophecied in those days many years that I would bring thee against them." Ezek. 38: 17.

Isaiah was one of these, and in writing of this invasion he employs the designation of "Assyrian" in application to the "Gog" of Ezekiel. Isaiah 14: 24-27, Isaiah 31: 8, 9. The Prophet Micah uses the same designation "Assyrian" in writing of this final invasion in Chapter 5: 5, 6. Joel is a third Prophet who wrote of this, "the Northern Army" is the description he gives of the invader of Israel's Land. Joel 2: 20. The last six verses of Daniel, 11th Chapt., outline operations in which the last "King of the North" is exceedingly prominent. The complete downfall of this Northern Power in the Holy Land, is the last matter recorded by this Prophet in the department of National affairs. We have already noted Zechariah's Prophecy in this connection.

This Prophetic testimony by Prophets who wrote before Ezekiel, by those contemporary with him, and

by those of later times down to the days of the writer of the Apocalypse, serves to show the tremendous fact and importance of the last invasion of the Holy Land during the present order. The final contribution to this Prophetic testimony presented by John in Rev. 16: 16, reveals how this gathering of All Nations is the terminus and climax of existing Military preparations in the Civilized world.

The identification of the Russian Empire as the "Gog" of Ezekiel, and of associated Nations as European Powers is not wholly dependent upon an historical exposition of the Ancient Names of Modern Countries referred to by Ezekiel. Correct identification of those Ancient Names is, of course, both desirable and important, but any objections as to the presumed lack of complete historical evidence, cannot affect—much less destroy—the application of Ezekiel's Prophecy to the most Powerful and Prominent Nations of the Earth in the latter days.

Ezekiel's Prophecy of Chapters 38, 39, is, as already noted, one important part or section of a general subject, the connected parts are presented in other Prophets. The "All Nations" of Zech. 14: 2; the Kings of the Earth and of the whole world of Rev. 16: 14, must not only **include** all European Nations, but refer primarily to them, since they are the Great Powers of the World. So with Ezekiel's Prophecy. "Meshech, Tubal, Magog, Gomer, and Togarmah," of Ezek. 38: 2, 3, 6, **must apply to the Great Powers** of the specified "**Latter Days**," viz., European Nations. The **Lesser Powers**, and apparently the only ones outside of Europe involved in this hostile Confederacy, are mentioned by names which are as intelligible in Modern as in Ancient times, and are spoken of as occupying a subordinate position or standing, and not as equals with the others. "**Persia, Ethiopia, and Libya with them.**" Ezek. 38: 5.

The Ancient Names used by Ezekiel in Chapter 38: 2, 3, 6, were those of the descendants of Japheth, and, therefore, of the first persons taking possession of the Countries indicated after the Flood. Genesis

10: 2, 3. In the Fifth Chapter of "Antiquities of the Jews" Josephus mentions the Continent of Europe as the inheritance of the Sons of Japheth. Other Authorities agree with this. "Japheth's descendants possessed all Europe, the Islands of the Mediterranean, Asia Minor, and Northern parts of Asia. Japheth is known in profane writers under the name of Iapetus; the Greeks believed that Japheth was the Father of their race, whence the proverb "as old as Japheth." (Biblical Dictionary.)

The "Revised Version," and the "Jewish Version," add "Rosh" to Meshech and Tubal in Ezek. 38: 2, Chapter 39: 1, thus making the "Gog" addressed to be Chief Prince of Rosh, Meshech and Tubal. This use of Rosh suggests its application to the Country of Gog. It certainly is a fact that the Hebrew Scriptures frequently use "Rosh" as signifying a Head or Chief, a person in great authority. Some able writers insist, however, that "Rosh" appears in Secular History as an Ancient name of what is in Modern times "Russia." If this is correct then the "Gog" of Ezekiel's Prophecy is doubly identified as a Russian Autocrat, and as the last terrible "King of the North."

A Confederacy of the Military Nations of Europe, ~~under~~ the leadership of a Military Despot, is a climax to Military preparations in Europe of the past Century. This "gathering together" precedes the gathering into the "Place" of the great conflict. Rev. 16. 14, 16. No other Continents save Europe and those peopled by the white races, have been affected by the Military spirit of our times, the Japanese alone excepted. A fear of the uprising of the Yellow and Black races has often been expressed, and its possible results upon present civilization imagined. But the lethargy of long centuries with these races continues, without any indication of change. Europe is the domain of Militarism, the armed camp of the Earth, hence the climax of Militarism is primarily European.

The weakened and helpless condition of the Russian Empire as the result of Anarchy, Revolution and Famine, is evidently only temporary. Russia has

not yet fulfilled her destiny. The startling developments in Europe as disclosed at the International Conference at Genoa, bringing an Alliance between Russia and Germany, are matters of tremendous import and wonderful signs of the times. Previous to its realization and announcement such an Alliance seemed utterly impossible; its accomplishment has revealed that there are not any insuperable difficulties to the ultimate development of the bigger Alliance of the Great Powers of Europe.

THE NATIONS FAVOURABLE TO THE JEWS.

The Ancient Names of the Modern Nations comprising the Anti-Jewish Confederacy are not the only ones mentioned in Ezekiel's Prophecy. Other Modern Nations of the Gentiles are mentioned by this Prophet and these also by names that are reminiscent of the most Ancient times. These "other Nations" are not only **not** included in the list of the hostile Confederacy, but are disclosed as showing opposition to its invasion of the Holy Land.

The matter presented in Ezek. 38: 11-13 is a kind of dialogue between two speakers. The first of these declares his purpose and intention of pursuing a ~~defined~~ course. This Speaker is "Gog." "And thou shalt say I will go up to the land of unwallled villages. I will go to them that are at rest. . . to take a spoil, and to take a prey." This declaration of policy precedes the execution of that policy. "And thou shalt say I will go up." He had not then gone up. It is only after this spoken declaration that the "Storm Cloud" invasion of Palestine takes place.

That this "Speaking" has a very definite meaning is manifest. That which is responsible for the spoken purposes of Ezek. 38: 11, 12, is referred to in Verse 10, "It shall also come to pass that at the same time shall things come into thy **mind**, and thou shalt **think an evil thought**." This "evil thought" precedes the speaking and is expressed in and by it. "Thou shalt **think an evil thought and thou shalt say**."

To whom is this "speaking" addressed? Obviously to those who **answer it**. The evil thought is expressed in the matter of Verses 11 and 12, and is addressed to "Sheba, Dedan and the Merchants of Tarshish, with all the young lions thereof," of Verse 13. Their answer is a defiant one, expressed sentence by sentence as in the declaration given them by "Gog." The matter of Verses 11, 12 is the declaration of impending **action** that will not permit of argument, and the answer of Verse 13 is a declaration of war. Just as the announcement of Verses 11 and 12 is followed by the swift action of invasion (Verse 9), so the answer of Verse 13 is really the expression of actions already performed.

The speakers of Ezek. 38: 13 are in Palestine when giving their answer, and at the time of this answer the "storm cloud" invasion by "Gog" and his multitudes is actually transpiring. "Art thou come to take a spoil?" Thus, both speakers in the dialogue of Verses 11-13 are in the Land of Israel and opposed to each other when "Sheba, Dedan, the Merchants of Tarshish, and all the young lions thereof," present their reply to the ultimatum of Israel's enemies. This "Speaking" is not between individuals; it is the diplomatic voice of Mighty Nations. The description of the immense Armies of the Confederate Nations, given in Ezek. 38: 4-9, 15, 16; Ezek. 39: 4, 11, is suggestive also in indicating how the peoples of Ezek. 38: 13, must also be strong and numerous, and intensely sympathetic with the Jewish People and Nationality, to **dare oppose** the Invader of Israel's Land.

The unprecedented totality of the Armies of the Gentile Nations thus "gathered" is responsible for the exceptional terms used in all Prophetic references to this tremendous matter. Rev. 16: 14, 16; Joel 3: 9-12; Zech. 14: 2.

The ultimatum of "Gog" is not addressed to nor answered by the Jewish Government, although their Land and Nationality are the matters involved. The Gentile Peoples of Ezek. 38: 13 receive and answer "Gog's" message. This is in harmony with prophetic

testimony of the Eastern Question being the final one of Gentile Times. The complete absence of all Military preparations: the peaceful condition prevailing in this small Jewish State, and the industry and marked prosperity of its people, are all emphasized. "They shall dwell safely all of them. Them that are at rest. . . . dwelling without walls, and having neither bars nor gates. . . the people that are gathered out of the Nations which have gotten cattle and goods." Ezek. 38: 8, 12. Clearly, this Jewish State is wholly free from Militarism. It is regarded as the prey and not as an antagonist by the Military Nations.

Beyond the comprehensive matters of Ezek. 38: 13 no further mention is made by Ezekiel of the Peoples taking up Israel's cause and defence. Ezekiel does not record the conflict between the two companies of Gentiles. Contemporary Prophecy discloses how this invasion of Palestine is the final phase of an extensive Eastern Campaign, in which the conquering career of the "King of the North" is unchecked by the opposing Gentile Nations. "He shall enter also into the glorious Land, and many Countries shall be overthrown, but these shall escape out of His hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the ~~Countries~~, and the Land of Egypt shall not escape." Dan. 11: 41, 42. The future and not past application of this Prophecy is manifest by its direct association with the Era of Christ's Manifestation. "And at that time shall Michael stand up." Dan. 12: 1.

It is in Palestine that the downfall and destruction of "Gog" and his Armies is accomplished by **Divine** power. The war in Palestine, as elsewhere, results favourably to Israel's enemies. The defenders of Jerusalem are unable to retain the City. "The City shall be taken." Zech. 14: 2. It is at this juncture that the "battle" becomes that of the Divine Nature. "Then shall the Lord go forth and fight against those Nations." Verse 3.

Thus, Ezekiel's silence as to any conflict in Palestine between opposing **Human** forces does not suggest

that no such conflict takes place. Moreover, his reference in Chapter 38: 13, to the peoples comprising the Gentile Nations favourable to the Jews, together with his delineation of the Nations hostile, is a powerful explanation of the Prophecies which describe this conflict of Nations. Ezekiel describes, in parallel terms to those used in Zechariah, the destruction by Divine Power of the hostile Armies. Ezekiel's silence concerning the friendly Nations, and the fulness of his account of the destruction of the hostile hosts, is eloquent testimony to the deliverance of Israel and her defenders.

The exaltation of the Eastern Question to International prominence is the Divine means of making a first division amongst the Gentile Nations. The friends and enemies of Jewish Nationality are shown by this test. The promise to Abraham and his people is still true. "I will bless them that bless thee, and I will curse them that curseth thee." Gen. 12: 3. This promise is evidently realised in both its phases with the two classes of Gentile Nations at this eventful epoch. The enemies of Israel are destroyed, the peoples of the friendly Nations are amongst those referred to in Zech. 2: 11. "And many Nations shall be joined to the Lord in that day, and shall be My people."

SHEBA DEDAN, MERCHANTS OF TARSHISH, YOUNG LIONS THEREOF.

The historical identification of Modern Nations in these Ancient Names does not appear to present any insuperable difficulties. A recognition of the Nations comprising the hostile Confederacy leaves no uncertainty as to those intended in Ezek. 38: 13. Only One Company of Nations in Modern Times can be intended in this reference.

A striking feature of contrasts is presented in Ezekiel's Prophecy, between these two Companies of Nations. The "Gog" alluded to is not only addressed as a "Guard" or Head of all the associated Nations under him, in Ezek. 38: 7, but in Verses 10, 11, is declared to be the originator and spokesman of the

policy pursued. There is not any "Guard," and no one spokesman of the policy of the Peoples of Verse 13. The one message proceeds from the four specified peoples. "Sheba, and Dedan, and the Merchants of Tarshish, with all the young lions thereof, shall say unto Thee." This is evidently the voice of an **Empire** of Nations, and not that of a Confederacy of peoples merely brought together by the one matter and policy, as is the case with the other Company of Nations.

The clause "with all the **young lions** thereof" not only discloses a united, but a **parent and offspring** organisation of Nations. This clause is rendered in the Jewish Version, "with all **Her** young lions." If possible, this is even more suggestive of Empire, and of an Empire of Nations, since all comprising it have equal voice. The comprehensive character of "**All** the young lions" not only suggests considerable numbers, but that not **any** of the offspring of the parent Lion indicated **are absent or silent**. Not only the unity of the family of Nations, but the presence of **all its members**, is thus indicated.

The wording of Ezek. 38: 13, discloses that "the Young Lions" are the offspring of "the Merchants of Tarshish." The reference to these is connected with these "Merchants" and not with "Sheba and Dedan." If the matter was rendered thus, "Sheba and Dedan, with all the young lions thereof, and the Merchants of Tarshish," the family connection with Sheba and Dedan would be manifest, as it is to "the Merchants of Tarshish" in the Scriptural rendering. "Sheba and Dedan, and the Merchants of Tarshish, with all the young Lions thereof." But it is also evident that Sheba and Dedan are not the offspring of the Merchants of Tarshish, otherwise they would not be mentioned by names, but would be included in the comprehensive term, "**all the young lions**." Thus, Sheba and Dedan are neither original parts of this parent Empire nor its natural descendants, but are attached to the Lion Power of Tarshish and its natural family as essential parts, with equal voice. Sheba and Dedan are Eastern peoples, but not of necessity connected with the dis-

tricts in Arabia bearing these names. The first Sheba and Dedan were descendants of Ham. Gen. 10: 6, 7. Two other persons bearing these names are mentioned in Gen. 25: 3, these were the grandsons of Abraham. It is probable that the Sheba and Dedan of Ezek. 38: 13 are the descendants of Abraham. The "Merchants of Tarshish" are Western peoples, the first person to bear this name was a grandson of Japheth. Gen. 10: 4.

The term "All the young lions thereof," indicates Modern Peoples arising in districts of the Earth not known to nor mentioned by the Ancients, such "Peoples" being the offspring of "Tarshish." These are all "**Young**," hence are New Nations, located in Lands discovered and peopled in Modern times. These Lands were unknown in the times of the Prophet Ezekiel.

Four suggestive matters arise out of the reference in Ezek. 38: 13. First, The Countries and Nations of the One Empire. Second, The prominent characteristics of this Empire. Third, Its Heraldic Symbol. Fourth, Its sympathetic attitude to Jewish Nationality. Amongst the Great Powers of the Earth in Modern times, there is only **One** to whom these identification marks apply. That one is the **British Empire**. This Empire is a family of Nations, and also comprises many distinct but united peoples. It is the great **Merchant Power** of the World. This Empire, out of all Gentile Nations, is the **One** sympathetic with Jewish restoration and Nationality. The Heraldic symbol of this Empire is the **Lion**. The "British Lion."

A comparison between Sacred and Secular History of Ancient times discloses that the "Tarshish" of Scripture was prominent in association with Ancient Tyre Centuries before Christ, for its commercial and trading products brought into the markets of Tyre by the Phoenicians. These products identify the "Tarshish" of Scripture with the Island called "Baratanac" by the Phoenicians and by the Greeks, "Cassiterides," or the **Tin Island**.

"Tarshish was thy Merchant by reason of all kinds of riches, with silver iron, tin, and lead, they traded

in thy fairs." Ezek. 27: 12, 25. For centuries before Ezekiel lived and wrote, this "trading" between Tyre and Tarshish was in progress, "Long before Caesar landed in Britain, the Phoenicians had carried on an extensive commerce with the Country: and in the days when Tyre and Sidon were the chief trading cities of the world, the tin of Cornwall, and the lead of Derbyshire found their way to these cities. Tacitus expressly mentions that gold and silver were also mineral products of the Island, and there is evidence of gold and silver mines being worked in Devonshire several Centuries later." (Burnley's British Trade and Industry.) "Tin must have been one of the earliest metals known, as it enters into the composition of Bronze, of which the most Ancient Metallic weapons and tools were made. Tin was the product for which England was earliest famous. Tin is still largely obtained in Cornwall, and from that locality the Phoenician Navigators took it to the markets of Tyre and Sidon. Lead was also supplied in Ancient times from England. Iron was not only one of the many products of Britain in Ancient times, but in our own times Britain is one of the three greatest iron producers of the World." (Cyclopedia of Universal Knowledge.)

The "Tarshish" of Ezek. 27: 12 was the Island of Great Britain, and is identical with the Country of "the Merchants of Tarshish" of Chapter 38: 13. The Land of the minerals specified, and the Ancient times when Tyre was the Great Merchant Power of the World, are the connections of the first reference, the National characteristics, extensive Empire, and Jewish sympathies, of the "latter day" Tarshish, are the prominent marks of the second reference. The unique position of the British Empire as the Merchant, Commercial, and Naval Power of Modern Times, cannot be questioned. Trading and Commerce have been inseparably associated with the colonising methods of Great Britain in the two hemispheres. Britain is the greatest trading and Colonising Power in human history. It is by her pre-eminence as a Naval Power

that she became the great Merchant and Commercial force of Modern Times. The overwhelming preponderance of her Merchant Fleet was only possible by her unrivalled Naval Power. Britain is not only a "Merchant" supplying her own vast Empire, but she is the Commercial "Merchant" of all other Nations.

The other references to "Tarshish" in the Scriptures apply to parts of the Earth now embraced in the British Empire. An Eastern Tarshish is suggested by the historical statements of 1st Kings 10: 22, 2nd Chron. 9: 21, 2nd Chron. 20: 36, 37. The products brought from this "Tarshish" show its Eastern locality, as does also the course and time of navigation in bringing these products to Palestine. "Ezion-geber," the port where these "vessels" were equipped, and from which they sailed, is situated at the end of the Gulf of Akaba, on the Eastern side of the Peninsula of Sinai. The only outlet to the Ocean from this Port in the times of Solomon and down to the last Century, was by the Red Sea and into the Indian Ocean. It is only since the formation of the Suez Canal that vessels can pass from the Red Sea into the Mediterranean.

"Apes, Peacocks, Ivory, Almug trees—or sandal wood," of 1st Kings 10: 11, 12, 22, make manifest that this "Tarshish" was India or the East Indies.

THE GRADUALLY DEVELOPING EASTERN QUESTION.

The present position of affairs in the Holy Land, viz., British occupation, and the establishing of a National home for Jews in Palestine, marks a beginning of the final phase of National operations in Gentile Times. It is also a present climax to other and connected events of the past forty years.

British occupation of Egypt since 1882, together with the extraordinary circumstances which brought this about, are interesting and highly important matters. Enlightened believers in Prophecy from the middle portion of last century confidently looked for British occupation of Egypt, and this as the forerunner

of British occupation of Palestine. These anticipations were based on Isaiah 43: 3-6, and connected Prophecies, and were held long before the events looked for transpired. It is surprising how closely connected the Land of Egypt is with the history of Israel and her Land. The many Prophecies of the future deliverance and standing of Israel have remarkable connections with the People and Land of Egypt. Isaiah 19: 23-25.

French interests and influences were much more manifest in Egyptian affairs than those of Britain for the early and greater part of last Century. A French Engineer designed and a French Company carried out the work of forming the Suez Canal. Of the 400,000 Shares of this completed undertaking, the Khedive of Egypt took up 176,000 of these. On Nov. 25th, 1875, the British Government purchased all the Khedive's Shares for Four Millions sterling. In commenting on this transaction, Mr. McCarthy, the historian, wrote, "The World was astonished by the news that the English Government had turned stock-jobber. Seldom in our time has any act on the part of a Government been received with such general approbation."

France and Britain acted in concert in Egyptian affairs from 1879, but by a combination of circumstances arising in the Egyptian Crisis of 1882, France either withdrew or was pushed aside, and Britain set about the task of subduing Egyptian Rebellion and restoring Egypt. The conquest and settlement of the districts South of Egypt, the Ancient "Ethiopa and Seba," succeeded British occupation of Egypt. "The British war in the Soudan was the direct consequence of our occupation of Egypt, and the assumption of responsibility in that region." (Sanderson's History of the World.) "I gave Egypt for thy Ransom, Ethiopa and Seba for thee," would appear to have direct application to these historical matters. Isaiah 43: 3-6.

That this Egyptian matter marked the beginning of British interest in the Jewish Question is undeniable. The present possession of Palestine is directly connected with the Egyptian transaction. The follow-

ing extract from the "Leader" in the Sydney "Morning Herald," Feb. 25th, 1922, is interesting. "When the Armistice of November 11th, 1918, closed the war, the question of the Holy Land at once assumed importance. France and England were both deeply concerned in the matter. France for almost four hundred years, had treasured the prerogative of the protection of Christians living in the Ottoman Empire, and of the Holy Places. The prerogative had been guaranteed by many treaties, and French public opinion had, on those occasions when it had seemed to be threatened, been deeply stirred. Even so late as the end of 1918, when the British army entered Damascus, the French Fleet sailed into Beirut Harbour, an act not without considerable significance. Britain, however, while quite prepared to admit the prior rights of France to Northern Syria, felt that she herself should have the overlordship of Judea. It had been conquered mainly by forces of the British Empire, and it lay too near the Suez Canal to be allowed to pass under the dominion of any other flag. Negotiations on the question were protracted, but eventually British diplomacy carried the day. . . . British authority over the Ancient Land of Israel was thus admitted, and the history of the past three years has been the history of the British efforts to exercise that authority and put the Nation on its feet. . . . The movement to reinstal the Jews in their old home has gathered strength and steadily advanced from abstract suggestion to concrete fact, until To-day we see the thing, if not fully accomplished, at least not very far removed from consummation."

The "Zionist Movement," an Association which had for its object the securing of a National Home in Palestine for the Jews, really commenced some forty years ago, by the publication of the treatise on "The Jewish State" by the late Mr. Theodore Herzl. This Movement held an Annual International Congress before the Great War, the first of these assembled at Basle in 1897. British sympathy with this Movement has been real and practical. At the Zionist Congress

of 1905, the British Government offered a large tract of Country in East Africa for a Jewish Settlement under the British Flag. The Congress, in declining this offer (owing to Palestine being their objective), expressed appreciation of the kindly spirit prompting the offer. The British Colonial Secretary forwarded the following reply, "That any endeavour to ameliorate the condition and raise the status of the Jewish People will always command the sympathy and goodwill of the British Government."

That these were no idle words is shown by the present position of affairs in Palestine. The developments of the past forty years have accomplished wonders in bringing this Jewish Question into an important place in International politics. The same "Question" is yet to become the **Paramount One** amongst Gentile Nations, at the Crisis of the present Order.

CHAPTER VI.

THE ESTABLISHING OF THE DIVINE KINGDOM ON THE EARTH.

The first Appearance of the "Stone" Kingdom. The Ensign for the Nations at Jerusalem. The Hour of Judgment. The length of the Hour of Judgment. The days of Noah, and the days of the Son of Man. The first Proclamation. Important connected operations. Presents and gifts to Earth's new King. The Holy Oblation in Palestine. The second Proclamation.

THE FIRST APPEARANCE OF THE "STONE" KINGDOM. Dan. 2: 44.

,When the critical period arrives in human affairs for introducing the second phase of the Advent, operations in the Holy Land of Universal significance are ~~the~~ means employed. The Prophecy of Habakkuk traces Christ's Coming or "March" from the districts south of Palestine to the Holy Land. The Prophet speaks of the first purpose of this "Appearance" as "Thou wentest forth for the salvation of Thy people, even for salvation with Thine Anointed." Habak. 3: 13. The terminus of this "Coming from Sinai" or from the "South" is the Holy Land and Jerusalem. The deliverance of these from their enemies is the beginning of the prophesied "smiting" the image of human power. Dan. 2: 34, 35.

The destruction of the Nations which come against Jerusalem, as described in Zechariah, 14th Chapt., and connected Prophecies, is the first certain indication of the presence on Earth of the **Stone Kingdom**, as it is the first time since ancient days "when the Lord goes forth to fight against Nations.

Zech. 14: 3. The remarkable events associated with Christ's interference in the conflict of Nations: His capture and retaining possession of Jerusalem, are evidences of the going forth for the salvation of His people, of the ending of the first and invisible phase of the Kingdom, and of the public establishment of the Divine Kingdom in Jerusalem and the Holy Land.

The unmistakable and (later) Universally known events attendant upon the appearance of Christ and His People at Jerusalem, realise the Prophetic forecast of Isaiah 52: 9, 10. "He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the Nations." The peoples affected by these supernatural judgments of Zech. 14: 3, do not see the glorious Personality Who is the Author of these, but they know that the judgments proceed from some **New Power on Earth**. Only the Jewish remnant in Jerusalem are privileged to see the **King** at this stage. Zech. 12: 9, 10.

There is not any secrecy nor cause for uncertainty as to the origin of these events. The whole world is speedily enlightened concerning these remarkable operations, and concerning the Presence in Palestine of a New Power claiming to be the **Divine Kingdom**.

Apart from the wilderness journey of Israel and the early history of Israel in Canaan, the Divine Nature has not taken any direct part in the conflicts of Nations. The carrying out of His judgments upon peoples or Nations calling forth these manifestations has generally been accomplished by the Divine use of **Other Nations**. Nebuchadnezzar, the great King of Babylon, was used by Jehovah in punishing the Jews, Tyre, Egypt, and other ancient peoples, and in these military and destructive operations was designated by Jehovah, "My Servant." Jer. 25: 9; Jer. 27: 6-8. In the later Divine work of destroying the Empire of Babylon, God raised up the Persian King Cyrus, and spake of him as "My Shepherd," and "Anointed." Isaiah 44: 28; Isaiah 45: 1.

In these inflictions of judgments the work was left to "other people." It was not performed by direct Divine interference, nor by Messengers from His Presence as in the matter of Isaiah 37: 36. But through these human means there was realised how "He removeth Kings, and setteth up Kings." Dan. 2: 21.

Many Bible Students in our times believe that this procedure must and will be observed in all destructive operations in the ending of our age. But Scriptures of the class of Rev. 2: 26, 27, are explicit and unmistakable. All the apparent harshness is removed by intelligent understanding of their import, and of the place to be filled in the Divine Purpose by the approved Overcomers of this life. "Power over the Nations to rule them with a rod of iron," and, where necessary, "to break them in pieces like a potter's vessel," is promised to the "Overcomers." In other words, all authority over mankind, including the matters of life and death, is vested in Christ and His People. "In righteousness He doth judge and make war." Rev. 19: 11. When the time for the establishment of the Divine Kingdom arrives, "other people" are not used in destroying the enemies of that Kingdom. The Era of the New Forces of Dan. 2: 44 has then arrived. "The Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms." This procedure is adopted with the Kingdoms which are hostile to the Divine Government. The day of the Divine use of "other people" as His instruments of justice, or of administering retribution upon transgressors, is past, when His Own Royal Family are assembled as the chosen and rightful Kings of the Earth. "The Kingdom shall not be left to other people."

The fact of the Divine Nature participating in the conflict of Nations in the Holy Land is definitely stated in Zech. 14: 3; Ezek. 38: 18-23. "Then shall the Lord go forth and fight against those Nations." "That this Lord or Jehovah" is the One referred to in

Zech 14: 9, as "King over the whole Earth"; that the same "Lord" is the One appearing at Jerusalem, "and all the Saints with Thee," Verses 4, 5, are matters disclosed by the Prophecy. Indeed, the statement "The Lord thy God shall **Come** and all the Saints with Thee," is the key to understanding all the Divine events of the Prophecy. The "going forth" of verse 3 is a result of the appearance at Jerusalem of the Lord God and All the Saints. The discomfited armies know that their overthrow proceeds from the presence and power of a New and Manifestly Supernatural Organisation in the Land.

"The Lord thy God and All the Saints," responsible for the deliverance of Jerusalem and the destruction of its enemies, are the Jehovah Family. The name of this Divine Family is that belonging exclusively from Eternity to the Great Creator. One of the many glorious promises to the "Overcomers" is that of Rev. 3: 12. "And I will write upon him the Name of My God."

It is solely on account of the Divine participation in the conflict of contending armies in Palestine that the matter becomes "the battle of the great day of God Almighty." Rev. 16: 14. In Chapter 5, the development of the "Eastern Question" in International Politics is traced, and the "gathering of all Nations into Palestine" considered.

The explanation of "Then shall the Lord go forth and fight," is presented in Ezekiel and Zechariah. The Divine Government does not **Itself** employ the military methods of mankind. Any recognition of the Dignity not to mention the strength of the Divine Nature forbids the use of human methods of warfare by the Divine. **Influences** set in diversified motion through the contending armies by the **King**, effectively accomplish the "going forth" of Zech. 14: 3. The extensive area of country—or countries—occupied by the contending armies gives added force to this. Jerusalem is only the storm centre.

Three distinct phases of this influence from the Divine Nature are recorded by Zechariah. Ezekiel only specifies two. Ist, "I will call for a sword." Ezek. 38: 21. This is explained in Zech. 14: 13. This "call" is not with audible voice, much less is it with any suggestion of the Divine Nature using the sword. "A great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zech. 14: 3. The "going forth" of this influence causes the soldiers to destroy their own comrades. Illustrations of this procedure are presented in the past history of Israel. Judges 7: 22. The Midianitish Army of 120,000 men was destroyed by similar means when Gideon and his 300 men carried out Divine instructions. Judges 8: 10.

The second operation is outlined in Zech. 14: 12, 15. This "going forth" would appear to bring a sudden and painless death without any apparent cause. Moreover, the process of corruption that generally requires months or even years to fully accomplish after death, will be a practically instantaneous experience. This manifestly supernatural procedure will appeal more forcibly to the survivors than any other means.

The third matter associated with this "going forth" is, the passing by of these influences of death and the preservation in life, of a portion of the contending armies. A remembrance of the presence of the armies of the Nations favourable to the Jewish cause, throughout the area of the Divine visitations, contributes to the right understanding of this third feature. The reading of Ezek. 39: 2 would appear to suggest that "one-sixth" of the hostile armies are spared from destruction. The marginal reading, the revised version, and the Jewish version, do not support the rendering of the authorised version. The declaration of Ezek. 39: 4 is both emphatic and comprehensive. "Thou shalt fall upon the Mountains of

Israel, thou, and **All** thy bands, and the people that is with thee."

It appears clear from this that the reference in Zech. 14: 16, "Every one that is **Left** of all the Nations which came against Jerusalem," applies to the peoples in Palestine opposed to the hostile invasion and who are assembled there to preserve Jewish nationality. The two influences of destruction pass by and leave unharmed all those appointed to continue in life.

The tremendous force of this Prophesied means of establishing the Kingdom at Jerusalem, and of introducing the second phase of Christ's Advent, can be seen by careful attention and thought. As will be manifest from succeeding considerations, Christ's appearance at Jerusalem marks the commencement of an era, during which all natural causes of death amongst mankind are suspended. At the end of this "era," as at its beginning, death only affects the enemies of the Kingdom and results from direct Divine infliction.

THE ENSIGN FOR THE NATIONS AT JERUSALEM.

After the appearance of Christ and all His Saints at Jerusalem, and the accomplishment of the destruction of Israel's enemies, He enters the City, and, after revealing Himself to the Jewish people as their true Messiah, makes Jerusalem His metropolis. This brings a first fulfilment of such Prophecies as Jer. 3: 17; Zech. 2: 12; Isaiah 24: 23, etc. "At that time they shall call Jerusalem the Throne of the Lord." Although the Earth is still unsubdued, the King is at Jerusalem and that City is His Throne.

All along the Ages from the fall in Paradise, a Divine Kingdom on Earth has been the promised goal of the Divine Purpose. Every Prophet has added his inspired testimony to the certainty of its establishment, the glory and grandeur of its constitution, the universality of its dominion, and the incompar-

able results to mankind from its beneficent operations. Enlightened and cherished faith in the certainty and true character of this Kingdom has made the earthly life and lot of millions in the centuries of history bright and hopeful, patient and self sacrificing, in circumstances often of the most painful and circumscribed character. The most highly commended among men in the Divine Word are those who by the light of this promised Kingdom "confessed themselves strangers and pilgrims on the Earth," as having here "no continuing city," and who "looked for a city which hath foundations, whose Builder and Maker is God." "Thy Kingdom Come" has been the earnest and hopeful petition of this enlightened people in all the ages of human history.

The Presence of Jehovah's King at Jerusalem and attended by His "ten thousands of Saints," is the **First Sign** of the fulfilment of the Promises of the Kingdom. It is the **manifested** answer to the instructed hope and prayer of all His true people. **The Kingdom has Come. It is set up.** The placing of the Kingdom in the Holy Land by means that are universally recognised is referred to in Isaiah 11: 10-12, as "An Ensign for the Nations." It is the first token and certain evidence of the Divine Kingdom on Earth, and until Christ is at Jerusalem there is no "Ensign for the Nations set up." Promises fulfilled, Prophecy realised, the fruition of instructed hope attained, and the shadowing forth of approaching universal sway and of Eternal triumph and glory, are all involved in the lifting up of the Ensign on Mount Zion.

It is from Jerusalem that all the universal operations associated with the enlightenment of mankind, the subjugation of all opposition, and of the many and diverse purposes in the establishment of the Divine Kingdom all over the Earth, proceed. "The Lord shall roar out of Zion, and utter His voice from Jerusalem." Joel 3: 16. This centralisation of all matters connected with the Divine Kingdom all over the Earth,

both in its establishment and in its administration during the Millennial Age, is a feature of Prophecy so prominently placed that "he who runs may read." Isaiah 2: 3; Zech. 8: 21, 22.

There is not any secrecy or concealment in the means used in the introduction of the King and Kingdom in the Holy Land. Rather, as Prophecied in Isaiah 52: 9, 10. "He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the **Eyes of All the Nations.**" The knowledge of the events in Palestine attendant upon the "setting up of the Ensign" are known by man universal. These things are "not done in a corner." Acts 26: 26. The Kingdom at Jerusalem is a manifest fact, from the time of Christ's entry into the City. Any unbelief amongst the peoples of the Earth as to the **true** character of the New Kingdom cannot exist as to its **reality**. As disclosed in the succeeding "Harvest," one Company of Nations, while fully aware of the reality and strength of this New Kingdom, refuse to accept it as a Divine Government, and repudiate its claims of Authority.

Several attractive features of New Testament teaching are connected with this "Ensign" stage of events. The prominence given in the Prophets to the **means** and **fact** of Christ's appearance at Jerusalem, and to the position filled by this New Metropolis of the World, find wonderful corroboration and even intensification, in the beautiful and profound Parables of Jesus, and in the wonderful outlines of events in the Apocalypse. The standing of the Lamb on Mount Zion of Rev. 14: 1-3, is contemporary with the several Prophecies quoted on Christ's appearance at Jerusalem. It is unfortunate that so many able expositors of the Apocalypse seriously err, in associating the sublime matters of Rev. 14th Chapter, with mere mortals, and as depicting religious movements on earth during past and present times, instead of with the glorious personalities mentioned in the Chapter, and at the Epoch of human history unmistakably indicated. The reducing of this matter of the Lamb and His Companions on Mount Zion to a mere reformation by and through

imperfect mortals, is so great and unauthorised that it is surprising how any Student can either present or accept it as sound exposition.

It is a serious mistake to suppose that New Testament teaching has in any way dispensed with the Prophetic testimony of the Old Testament. There is not any thing in the teaching of Christ and the Apostles on the Second Advent that makes the forecasts of the Prophets to be mere "figures." Every thing concerning Christ recorded as History in the New Testament: His birth, personality, Ministry, death, resurrection and ascension, were all matters of Prophecy. "That it might be fulfilled" is used concerning all. Christ's exposition of the sufferings and glory of Messiah was based on Moses and the Prophets, in that delightful talk on the journey to Emmaus. Luke 24: 25-27. Paul's defence of Christianity before a Jewish King and Roman Governor, included the declaration, "saying none other things than those which the Prophets and Moses did say should come." Acts. 26: 22, 23.

It is therefore easy to recognise that the basis of the New Testament presentation of the First Appearing of Messiah is in the Prophetic forecast of that event. The history or biography of the New is the fulfilled Prophecy of the Old Testament, and this without any variation. In exactly the same way, the Prophetic forecast of the Second and Glorious Appearing is the basis of all New Testament teaching on this subject. The Prophecied Coming from Sinai of Deut. 33: 2, is evidently as historical as the prophecied birth at Bethlehem, of Micah 5: 2. The prophecied appearance of Christ and His Saints at Jerusalem, of Zech. 14: 3-5, is as literal and historical, as the prophecy of His entry into Jerusalem at His first appearing riding on an ass. Zech. 9: 9, Matt. 21: 4, 5.

Christ's references to His own return, while wholly based on the Prophets, present particulars which arise out of that "Return" being from Heaven, and a "Second Coming." These "particulars" could not be made clearly manifest until the First Advent was accomplished. The dividing of the "Second Ap-

pearing" into Three distinct phases can only appeal to those who have recognised the past realization of the First Appearing. But the period during which these "phases" are disclosed or accomplished is as clearly revealed in the Prophets as it is in Christ's Parables and general teachings, and in the Apocalypse.

Every believer in the Second Advent needs to thoughtfully ponder Christ's three phased forecast of this event. The "Coming of the Son of Man" is associated first, with the "lightning" like appearance, Matt. 24: 27, this is identical with the descent from Heaven of 1st Thess. 4: 16, and is not seen by the eyes of mortals; second, it is compared with parallel days to those of Noah's generation, Verse 39; these "days" commence with the Epoch of Zech. 14: 1-5; Rev. 14: 1-3; third, with a Personal and Universal Revelation on the Clouds of Heaven, Verse 30. All these are spoken of as the "Coming of the Son of Man." Careful attention and study will bring appreciation of these distinct phases of the One Event, and in the order suggested. From considerations presented later it will be seen how the **Third Phase** of this Coming, viz., the Personal and Universal Revelation, has itself Three distinct parts; Three Personal Appearings of Christ on the Clouds of Heaven, in the sight of different classes of mankind. These, also, are wonderfully confirmed by the Prophets.

Christ's statement of Luke 21: 24, "until the Times of the Gentiles be fulfilled," is only intelligible by understanding of the prophesied dominion of the Four Gentile Empires, commencing with that of Babylon at the time of the Jewish Captivity; the reference in the same Verse to "the Jews being led captive into all Nations," and "the treading down of Jerusalem by the Gentiles," are the themes of many prophecies. The "sign" given by Christ in the declared ending of Gentile dominion over Jerusalem, together with associated signs in the prevailing conditions amongst the Nations, are infallible indications of Christ's approach in its "lightning or thief" like aspect.

The enquiry of the disciples concerning the sign of His Coming was the prompting means of calling forth Christ's Great Prophecy. This, presented a terse review of the whole Age then commencing, and a comprehensive exposition of all matters connected with His return to the Earth. "What shall be the sign of Thy Coming and of the end of the Age." Matt. 24: 3. The disciples had no conception of how much was involved in their queries until Christ spread before their minds the vast domain. The history of long Centuries; the developments in and varied experiences of human society, affecting thousands of millions of human beings, and the bringing of the Earth's affairs to a defined and unprecedented crisis, were all bound up in any complete answer to their apparently easily answered questions.

The queries of Matt. 24: 3 arose out of statements made by Christ in a previous public address recorded in Matt. 23rd Chapter, and not out of any thoughtful recognition in the questioners of the reality of Christ's departure from the Earth. Christ had, just previously, been speaking of His absence from and return to the Earth. (Matt. 23: 39), this was directly responsible for their questions of Matt. 24: 3. At this time the minds of the Apostles were far from being clear as to the order of events in the establishing of the Kingdom. For the whole of His Ministry and down to the moment of His departure from Olivet, the Apostles believed that Christ was present on Earth for the purpose of setting up the Kingdom at the prophecied centre of Jerusalem. "Wilt thou at this time restore the Kingdom to Israel," was their questioning request at their last interview with Him at Olivet. Acts 1: 6. The fact of asking this question weeks after they had put the questions of Matt. 24: 3, discloses the haziness of their ideas in this connection. Notwithstanding all the matters of His Great Prophecy, and of His expositions during the forty days after His Resurrection, the Apostles still regarded it as possible and highly probable too, that the setting up of the Kingdom was at hand. They

saw no hindrance to this and evidently hoped that Christ did not.

In calling forth their questions of Matt. 24: 3 by His previous discourse, Christ was really anticipating a state of mind in them, when the fact and necessity of His departure was realized; it was to this matured condition of mind in them and in all other disciples, that His Great Prophecy was given. Three Gospels contain the account of Christ's Prophecy on Olivet, and it is only by giving the most careful attention, by persistent study, that the several matters treated can not only be recognised and understood, but be correctly identified and kept separate. The forecasted destruction of Jerusalem by the Romans, and consequent tribulation upon the Jews, are matters so closely interwoven with the experiences of tribulation by Christ's own people in succeeding times, and the signs of His return presented in such seemingly peculiar associations, that only by concentration and continuity of thought is understanding possible. The many widely differing expositions of Matt. 24th, Mark 13th, Luke 21st Chapters, circulating in our times, witness to the profound character of Christ's Great Prophecy.

The definition as well as the declaration of the "signs" on Earth of the Second Advent, is presented in Christ's forecast, and the various phases of the Advent are revealed in Christ's Prophecy and Parables, and are expounded in the Epistles and Apocalypse. But in no particular is there any conflict between the outlines of the establishment of the Divine Kingdom, as presented in the Prophets, and the enlightening and comprehensive forecasts of Christ.

Not any definite reference is made in any of the writings of the New Testament, to the invasion of Palestine by the Nations of the Civilised World, at the Epoch of Christ's appearance at Jerusalem with all His Saints. The statement of Rev. 16: 14, 16, is the only allusion to this. But this Silence does not indicate that the Prophetic forecast of the ending of our Age will not be realised exactly as it is written. The New Testament does not substitute any other order

of establishing the Kingdom, hence its general silence on this is eloquent confirmation of the accuracy of the Prophetic forecast. It is certain that any definite idea as to the order of events required in realising such Prophecies as Dan. 2: 44, or in placing a **Real Kingdom** of God on Earth while present human Kingdoms are in existence and power, and this, "**in the Eyes of All the Nations,**" —, can only be obtained by understanding and acceptance of such Prophetic forecasts as that of Zech. 14: 1-5.

Christ's reference to "the days of the Son of Man," in Matt. 24: 37-39, manifestly applies to the Second phase of the Advent, for it directly affects all the people of the Earth, while the First phase is strictly limited to His own people and transpires in the ignorance of all others. Luke 21: 35. The era commencing with the events of Zech. 14: 1-5 is identical with "the days of the Son of Man," of Matt. 24: 37-39.

The matter of Rev. 14: 1-9, presents an outline of **Special** events succeeding that of the process by which the Lamb and His Company obtain possession of Mount Zion. "I looked and lo a Lamb stood on Mount Zion and with Him an hundred and forty and four thousand." John does not make any explanation as to the means by which this "**standing on Mount Zion**" was accomplished, these "**means**" are disclosed in the Prophets, and John's narration of events is based on their testimony. It is highly important to note how the New Testament in introducing the New Call to Immortality and Joint Heirship with Christ, not only does not set aside the promised restoration of Israel, and of David's Throne, but blends all these together in the Divine Kingdom to be set up on Earth. The associations of the establishment of this Kingdom are so interwoven with Israel's Land and Nationality, that the Prophetic outlines of the restoration of Israel and her Land, are also the exposition of the setting up of Messiah's Kingdom. The two are inseparable. When the special **individual** Call of the Gospel Age ends: when all the "**Brethren**" of Christ have been selected from the Earth and glorified with Christ, **National**

operations involving all Nations are the approved means of introducing the Kingdom to the inhabitants of the Earth, and of establishing it in the **Land of Israel**.

The setting up of a New Divine Empire on Earth is National and Political, as well as Moral and Spiritual. Some minds would appear to regard Spirituality as forbidding Nationality, and what is termed a "Material Kingdom" as derogatory to the Majesty of Christ. Why a material, or real, Kingdom should not be truly Spiritual also in its constitution and administration is not manifest. Why Christ's declared Visible Presence on Earth, or the fact of having His Metropolis in Palestine, should make His Kingdom less Spiritual than it would be if He was invisible and His Throne located away from the Earth, is beyond understanding. The Great Father's Personal Presence in the Material Place of His Throne is the **Fountain** of all Spirituality. The Hosts of glorious beings in the Home of the Almighty "See His **Face**, do His Commandments, and hearken unto the Voice of His Word." Psalm 103: 20, 21; Matt. 18: 10. The Kingdom of Messiah on Earth will be a duplicate of the Heavenly Kingdom of His Father. "And there shall be no more curse, but the Throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His **Face**." Rev. 22: 3, 4.

THE HOUR OF JUDGMENT.

There are many references in the Prophets to "a dark and gloomy **Day** of the Lord." Joel 2: 1, 2, 10, 11, illustrates these. "But who may abide the **Day** of His Coming? and who shall stand when He appeareth?" Malachi 3: 2. It is the "**Day**" of His Coming or Appearing that becomes in some particulars a "dark and gloomy day," and this on account of some results from the universal tests suggested in Malachi 3: 2. There is no darkness nor gloom associated with the Era of Christ's **Reign** on **Earth**, it is during the Era of **Preparation** for this **Reign** that these obtain. It is only by devoting the closest attention to the

various matters of Divine Prophecy, that understanding of the Length of this "day of preparation, and of its searching results with the inhabitants of the Earth, can be obtained. The answers to the questions of Malachi 3: 2 are presented in the Prophecied results of the day of His appearing.

The reference in Micah 7: 15-17 to some special period duplicating that of the wilderness journey of Israel, and to not only the duplication but intensification of the wonders of the first Exodus, must, by its connection with the Second and greater Exodus apply to the "Day of His Appearing," or the great Day of preparation. "According to the days of thy coming out of the Land of Egypt will I show unto him marvellous things." These "days" were forty years, during which many "marvellous" things were performed by Divine Power. The domain of the first Exodus was a very small part of the Earth, and those directly and indirectly affected by it, a limited number of the human race. The Second Exodus of Israel not only affects all Countries by the gathering of Israel from these, but is only one phase of a much bigger "Gathering" directly affecting all the living peoples of the Earth. Micah 7: 15-17 is the only Prophecy that indicates the length of this "gathering" period, and it is evident to sober thought that the suggested forty years constitute a remarkably short period for the accomplishment of all the "marvellous" processes of the Great Day of preparation. "Because a short work will the Lord make upon the Earth." Rom. 9: 28.

Nothing is written in the Apocalypse concerning the Second Exodus of Israel out of all Lands and during the period of the establishment of the Divine Kingdom, but the statements of the going forth of Christ's Messengers through the Earth with His Proclamations, during a specified period, indicate how the "Hour of Judgment" of Rev. 14: 7 must be the same Era as the "Day of the Lord" of the Prophets. Likewise, this "Hour of Judgment" must correspond with the period of Micah 7: 15.

The matters treated in Rev. 14th Chapt. fill a most important place in the order of events succeeding Christ's Appearance at Jerusalem. They contribute to a correct understanding of the orderly and reasonable methods used in the placing of the Divine Kingdom in authority all over the Earth. The destruction of the hostile armies in Palestine at Christ's Appearance there, does not accomplish either the downfall of all human Kingdoms nor the commencement of Christ's Universal dominion. It merely brings an Eternal settlement of the Eastern Question. Jerusalem and the Holy Land cease to be the battlefield of Nations, and become the headquarters of a New Power on Earth.

The deliverance of Jerusalem from its enemies marks the beginning of the matters of Dan. 2: 44. "And in the days of these Kings shall the God of Heaven set up a Kingdom. . . but it shall break in pieces all these Kingdoms." The placing of the Divine Kingdom on Earth amongst all existing human Kingdoms, and the later removal of human dominion by this One Kingdom, are the matters to be accomplished during the "Day of the Lord."

The Scriptures reveal that the process of carrying over the present order of things into the New constitution under the Kingdom of God, will take place while a living generation is on the Earth. God does not purpose the destruction of all human life at the Second Advent. The results of the Deluge are not to be repeated. Gen. 8: 21, 22. The Kingdoms of the Gentiles are to be transferred to Christ while they are living and active. The order of change from the conditions of an imperfect state to those of the Divine Government has been so arranged by Divine Wisdom, that Christ can justly carry over a very large proportion of the living peoples of the Earth at His Advent, without the necessity for their death, and as the first subjects of His Kingdom.

The reasonable means by which this result is realised are the Messages or Proclamations of Rev. 14: 6-11. These are delivered to all the inhabitants

of the Earth, and the individual attitude of man universal decides the matter of continued life or death. Those who believe and obey the King's Messages become the first Subjects of the Kingdom, they receive and enjoy the right to live; those who refuse and oppose His Messages will merit and receive severe retribution ending in their destruction. This matter of the Three Messages of Rev. 14: 6-11 presents the Religious and Individual features of this final Epoch, the Prophets emphasize the National.

THE LENGTH OF THE HOUR OF JUDGMENT.

Previous to entering upon any consideration of the Three Messages of Rev. 14: 6-11, it appears necessary to further consider the matter of the "Hour of Judgment." This term is only used in the Apocalypse; it is there employed five times, and in application to the period succeeding the Lamb's Appearance on Mount Zion, and preceding the universal establishment of the Kingdom. Rev. 14: 7, Rev. 17: 12; Rev. 18: 10, 17, 19. That some definite period is intended by the term "hour" is evident. That this is not a period of sixty minutes is easily seen by noting its several historical connections, and the varied and highly important operations taking place during its course. In another Prophecy of this Book "half an hour" is used as the sign of an historical period. Rev. 8: 1. "And when He had opened the Seventh Seal, there was silence in Heaven for the space of half an hour." This "sign" indicated a period in history succeeding the stormy and noisy happenings in the ending of the Sixth Seal, bringing peace, calm and quiet in the domain of power, or the "Heaven" of the Roman Empire. The time signs of half an hour, hour, day, month, are all used as indications of historical periods, much more extensive than themselves, all these time signs with the exception of "day" being limited to the Apocalypse.

Most Bible Students recognise how the scale of a day for a year is the correct one for understanding the times mentioned in the visions of the Prophets. The "times" of Daniel's vision of the Four great

Empires evidently indicated years and not literal days. The confessed ignorance of the wise Daniel concerning the meaning of the times mentioned to him, in Dan. 12: 8, and the Divine declaration to him that their true significance would not be manifest to any, until long centuries after Daniel's times, is abundant proof that the times mentioned were profound signs and not simple or literal statements. It is only as the result of Prophecy being unveiled by History that any correct understanding of these times has been made possible to mortals, as stated or involved in Dan. 12: 9, 10.

But the times of the Divine Purpose with man and the Earth are not limited to the day for a year scale, if they were it would be impossible to understand the "half hour and hour" signs of the Apocalypse. We are assured in 2nd Peter 3: 8, that "One day is with the Lord as a thousand years, and a thousand years as one day." Psalm 90: 4. In Acts. 17: 31 Paul refers to "A Day in which He will judge the world in righteousness," this is evidently the thousand years "Day" of Rev. 20; 2, 3, 4, 6. The wilderness journey of Israel, occupying forty years, is spoken of in Heb. 3: 8, 9, as a Day.

This varied use of "day" in Scripture, sometimes signifying a year, other times and in other connections referring to forty, a thousand or more years, makes manifest how the Scriptural statements of times are not limited to one significance. Any tendency to confusion is removed by honest and continued study, and by recognition of the different topics treated. It is surprising how many apparently confusing tangles can be straightened out by systematic effort. Those who do not read and meditate are generally the loudest in their declarations of the difficulties to understanding the Bible. The idea that there ought not to be any difficulties in this connection betrays a lack of appreciation of the nature of Divine Revelation, and of the Divine purpose in giving it. The assurance that "those who seek shall find," and "to him that

knocketh it shall be opened," is both reasonable and comforting. "The wise shall understand."

Although the use of "hour" and "months" is limited to the Apocalypse, as signs of prophetic times, there are many illustrations in Scripture of the use of "hour" in application to indefinite periods much beyond its literal significance. John 4: 23; John 5: 25, 28; John 12: 23, 27; John 13: 1.

But a very definite period and that of a number of years is manifestly intended by "the Hour of Judgment," this term unmistakably applying to the final epoch of this present Age, as evidenced by its forecasted events. All the prophetic periods designated "Times" are Lunar, each being made up of 360, instead of 365, as with a solar time. Dan. 12: 7; Dan. 7: 25; Rev. 12: 14. But these "three and a half times," or 1260 years, are referred to as "forty-two months" in Rev. 11: 3; Rev. 13: 5, each of these "months" being a period of thirty years. As disclosing the identity of "month and hour," and that both are signs of the same period of years, the following extract from Dr. Thomas's Exposition of the Apocalypse is both interesting and informative. "Now, a moon or month 'is the twelfth of a cycle. If the cycle be of 360 days, 'it will be 30 days; but if the cycle be of 360 years, 'then the month will be thirty years. Month is used 'six times in the Apocalypse; twice in the singular. 'Except in Rev. 22: 2, it always stands for 30 years, 'or the Twelfth of a time.

"Being, then, the twelfth of a cycle, it is also the 'Hour of that cycle. The small cycle of light called 'a day, which is the root of all the greater cycles, 'was divided by the Jews into twelve equal parts; 'and the night into other twelve. If they had divided 'their day cycle into twenty-four hours, as we do, 'a month and an hour would not be equivalent. But 'their division, which is the Scriptural one, makes a 'month and an hour representative of twelfths of a 'whole to be determined by the subject treated of. 'In Rev. 9: 15 there is a notable proportional use of 'a symbolic hour, day, month, and year. Here 'Hour'

"is proportional of 'Day'; and Month similarly proportional of Year. The nature of the subject excludes the idea of 'Day' signifying a day, and 'Year' signifying 365 days, or a year; besides that, symbolic time, which is time in miniature, always represents time longer than itself. In Rev. 9: 15, 'Day' stands for year; and 'Year' for a term of years; so that the 'Hour' is the twelfth of the 'Day' or 30 days, and the 'Month,' the twelfth of the 'Year,' or time of years, and therefore equal to 30 years.

"This is the only place in the Apocalypse where 'Hour' stands for thirty days. It occurs in seven other places after this; but in all these it stands alone, and represents a judicial period of thirty years, or the twelfth of a Time."

These considerations, together with Christ's outlines of the Harvest period and work, the Prophecy of Micah 7: 15, and the forecast of the work of the Day of Preparation, justify the belief that the 'Hour of Judgment' is a period of thirty years duration. The beginning of this period is definitely associated in Rev. 14: 7, with the going forth of the First Proclamation. This suggests that the longer era of Micah 7: 15 embraces all events of the Advent preceding the going forth of the Proclamations.

The associations of Christ's Appearance at Jerusalem have been noted. The return to their own lands of all the peoples whose lives are spared by Christ, accomplishes the spreading through the Earth, by these human witnesses, of the most complete information concerning the remarkable events in Palestine. The universal spread of this desirable information is an important preliminary to the sending forth of the King's Proclamations by His own Messengers. The Prophecy of Isaiah 18: 3 applies at this juncture. "All ye inhabitants of the world and dwellers on the Earth, see ye, when He lifteth up an Ensign on the Mountains, and when He bloweth a trumpet, hear ye." After the events attendant upon the introduction of His Kingdom in the Holy Land, the King "waits to be gracious." If His desire was realized and His instructions obeyed,

then no human being then alive on Earth need experience any further sorrow and suffering, and the whole Earth would peacefully pass into the domain of the Millennial Kingdom.

THE DAYS OF NOAH AND THE DAYS OF THE SON OF MAN.

In Christ's Great Prophecy He institutes a parallel between the days of Noah before, and ending with the Flood, and the days of His own Second Advent. Matt. 24: 37-39. Only by recognition of the period and work of the "Hour of Judgment" is it possible to understand this parallel.

No basis for comparison exists until Christ is Personally on the Earth again, for Noah was unmistakably present, the people of his times knew, saw, and heard Noah. The days of the Son of Man cannot become parallel with those of Noah until these features are in some way duplicated. Until the Lamb is on Mount Zion; until the Lord redeems Jerusalem, "and makes bare His Holy arm in the **Eyes of All the Nations,**" the parallel days to those of Noah have not commenced. The reference in Matt. 24: 37-39 indicates the same period as the Hour of Judgment of Rev. 14: 7, etc., and of "the Day of the Lord" of the Prophets.

The comparison with the days of Noah is one with other illustrations from past history presented by Christ, concerning these coming "days." In Luke 17: 28-30 the matter of Lot and Sodom is presented as a parallel, and in Rev. 11: 8 the land of Egypt has a like connection. Egypt under the plagues. The varied features intended by these different illustrations of the one epoch demand attention in any sound exposition. The necessity for more than one of these illustrations makes manifest that all intended truth is not revealed in any one. It is unfortunately true that features not mentioned by Christ in these parallels are the prominent matters mentioned in many expositions.

Two outstanding and comprehensive features of similarity between the days of Noah and the days of

the Son of Man are very clearly revealed. First, Noah was a "preacher of righteousness" to his generation. This is the designation given him in 2nd Peter 2: 5, and in Heb. 11: 7, Paul quotes the building of an Ark as manifest proof of Noah's faith in the Divine Message. He was a preacher who believed his own message to others. His was a faith that worked. The works as well as the message of Noah witnessed to all others the genuineness of his belief in the Divine Message.

The comparatively limited area occupied by the Antediluvians, and the manifestly lengthy period transpiring while the Ark was being built, made it not only possible, but certain, that all the living peoples heard Noah's Message, and knew of his labours in building the Ark. Just as it was by belief in and obedience to the Divine Message, Noah and his family were saved, so by unbelief of the same Message all others were brought to destruction. Heb. 11: 7. This indicates how a Just God could not send the Flood upon that generation until He had first sent them enlightenment concerning His purposes. Their destruction resulted from refusal to believe this special Message. It has not been our pleasure to read or hear any expositions of Matt. 24: 37-39, setting forth the parallel to this Divine witness to all mankind during the days of the Son of Man, and before the terrible Day of His Revelation of Luke 17: 30. It is a cause of great thankfulness to know that the going forth of this Universal Message of good news is clearly revealed in the Scriptures.

The "days of the Son of Man," or the Second phase of His Advent, have their commencement with the setting up of the Kingdom at Jerusalem, and continue until the climax of Luke 17: 30. These are the days of His Presence, and end in His Revelation. These days of His Presence present a splendid parallel to Noah's preaching and building. Christ Himself is not the Preacher, but is parallel with the Source of Noah's Message, and is directly represented in the multitudinous Company of Messengers enlightening mankind. The Messengers of Rev. 14: 6-9; Matt. 24:

31 sent forth by the "Son of Man," are an enlarged parallel to the one "preacher of righteousness" of 2nd Peter 2: 5. The tremendous works associated with the preparation of Palestine to be the "Tabernacle of Jehovah;" the "building again of the tabernacle of David" (Acts. 15: 16), and the erection of the massive structure of the Divine Kingdom all over the Earth, are works finding a tiny illustration in Noah's building of an Ark. These are an enlarged parallel to the matter of Heb. 11: 7.

As at the era before the Flood so during the era succeeding the establishment of Christ's Kingdom and preceding His Revelation in Judgment upon the wicked, complete enlightenment as to the Divine purposes in impending changes on Earth is sent to all the peoples of the Earth.

The Second feature of similarity between the days of Noah and of the Son of Man is that of the attitude of the people to whom this Divine Message is sent. The absolutely indifferent attitude of Noah's generation is to have an intensified parallel in the days of the Son of Man. The fact of a generation of mankind in such associations as the Antediluvians enjoyed: the associations of the visible Garden of Eden with its manifestations of the Divine Presence; of long life and contact with the early founders of the race, and many other advantages over all succeeding generations, —, manifesting the indifferent attitude they exhibited to a Divine Message, is simply amazing, and suggests that there need be no surprise at the parallel indifference of the generation in the days of the Son of Man.

The "eating, drinking and marrying" of Matt. 24: 39 and describing the actions of the generation of Noah's times, discloses how the weightier matters of the Divine Message were not permitted to alter or in any way interfere with their ordinary course of life. It is important to note that Christ does not mention any vile excesses in Noah's generation as parallels, "eating, drinking, marrying," are the only matters specified by Christ. Noah's generation was peaceably indifferent. They were not hostile, and there was not

any attempted interference with Noah, either in his preaching or building.

"And knew not until the Flood came and took them all away." Matt. 24: 39. It is specially concerning the matter of this 39th Verse that, "So shall the coming of the Son of Man be." By contemporary matters of revealed truth it becomes manifest that the attitude of those in the days of the Son of Man parallel with Noah's generation, is not that of peaceful indifference, but of hostility ending in rebellion, and that the "ignorance" shown in this is only dispelled when destruction comes, as stated in Matt. 24: 39.

To human understanding it appears almost incredible that any of the peoples of the Earth could be even indifferent, much less hostile, to the unprecedented enlightenment and privileges of the Hour of Judgment. The accurate Scriptural forecast indicates how all the wonderful manifestations of that era will fail to convince a portion of that generation, and that as with Noah's generation so with these, true knowledge will only come through the experience of severe Judgment. "And knew not until the Flood came and took them all away, so shall also the coming of the Son of Man be."

The words "Knew Not," in Matt. 24: 39, are more correctly rendered by "understood not." They "knew" Noah was building an Ark: they "knew" also the declared Divine purposes connected with the Ark, and the forecast of an approaching Flood. By unbelief of Noah's Message, what they heard and saw did not bring the conviction of truth to their minds. This "knowledge" only came to them with the previously mentioned experience of retribution. In Scripture true "knowledge" is properly associated with individual belief. Paul writes in 2nd Tim. 1: 12, "I know whom I have believed." There are two kinds of ignorance: that which exists without opportunity of enlightenment, and that which continues after enlightenment is provided by stubborn and unreasoning resistance. Neither Noah's generation nor the coming parallel one is in the first-mentioned class. Jehovah

always overlooks natural and unavoidable ignorance. Acts. 17: 30. But the ignorance which continues by resisting the truth, is blameworthy, meriting and receiving a just recompense. All Divine punishments are just, and are directed not only as an infliction for wrong done, but as a means of reformation.

Just as the instructed people of Noah's times did "not know" because they did not believe, so with the parallel people in the coming days of the Son of Man. Any ignorance can only exist by resisting the truths and facts of the Divine Kingdom.

These features are the great parallels of the days of Noah and of the Son of Man. The additional matter of similarity between the past and these coming "Days," presented in the experiences of Lot and Sodom, in Luke 17: 28-30, reveals how the overwhelming at the Flood was not an illustration of the numbers to be destroyed, means of destruction, nor proportion to be delivered during the coming era. Nothing in past history illustrates the attitude of the rebellious of the Hour of Judgment, nor the proportion of these to the humble, subdued and obedient peoples of the Earth. Similar conditions have not existed, hence no complete illustration is presented in history. All illustrations, such as the distinct days of Noah and Lot, the period of the plagues in Egypt, are used by Christ for the different features of parallel they present. Direct and emphatic Prophecy is required to complete the outlines of this exceptional and extraordinary crisis of all the Ages of human history. It is wonderfully true that all necessary information is supplied.

It can thus be readily recognised how the reference to the "days of Noah" has not any parallel with the First or "thief" like approach of Christ, much less has it any application to times transpiring during His absence in Heaven. Not until the public setting up of His Kingdom, and the sending forth of His Messengers, is there any similarity with the times of Noah. The relationship of Noah in a special Divine service to the whole of his generation finds a wonderful and

enlarged parallel in the Second phase of Christ's Advent.

THE FIRST PROCLAMATION.

In Rev. 14: 6, 7, there is presented the matter of the first Message of the Hour of Judgment. This constitutes a Proclamation from Christ as the New King of the Earth to all "that dwell on the Earth." A recognition of the nature and import of this Message and comparison with the two succeeding ones, brings appreciation of the character of Christ's methods. The destruction of the hostile armies in Palestine, the retention of Jerusalem as the Headquarters of His Kingdom, must arouse such world wonder as no other event in history has ever done, and it must arouse the gravest suspicions and angry enquiries from European Nations. The prominence of the Eastern Question at the era of Christ's Appearance suggests the easy and natural possibility of the Nations being angry at His interference, and awe stricken at the introduction of a New Power on Earth.

It seems necessary to pause here and to observe that "truth is indeed stranger than fiction." With all its changing conditions and astonishing situations, our's is after all a very matter of fact world, and in no department is this more manifest than in the Religious domain. How accurately does the Apostle Peter describe the prevailing sentiments of mankind? Where is the promise of His Coming. . . all things continue as they were from the beginning of the Creation." 2nd Peter 3: 3, 4. Whatever others may think, all believers in the Scriptures ought to know that great and wonderful changes on Earth are Prophesied, and how the signs of the near approach of these are manifest in the conditions existing on Earth.

There has been such a prolonged silence between Heaven and Earth that humanity has grown accustomed to it. The breaking of this silence will bring such stupendous events and world-wide changes as to startle all save those who have learnt from His Word of things to come. Nothing in past history

presents any complete illustration of these coming Divine operations. The Creator has never previously attempted a work of such magnitude. It is not possible for the human mind to reason by analogy as to the probabilities of the future situation. The introduction and establishment of an entirely New Kingdom on Earth creates a situation never previously existing. Apart from Revelation we cannot form the faintest idea of how this extraordinary situation will be regarded by mankind. Objections, then, as to "this being improbable," or "that being impossible" carry no weight. We must either believe the Divine forecast, and accept His explanations, or be left without any true enlightenment on the subject.

The perplexing "Eastern Question" of so many Centuries, will, to human understanding, appear more perplexing than ever at this juncture, although actually it is eternally settled. European Nations will not naturally enough be disposed to welcome Messengers of the New King in their Countries, and as exponents of a New Universal Policy. On the other hand universal curiosity and wonderment at the existing New International Situation must contribute to opening the way for the King's Messengers, and thus co-operate with the Divine factors in this connection. Certain it is that these Messengers will go forth, and that this "Going Forth" is announced many times in Christ's forecasts, hence no difficulties nor presumed hindrances, however great to human thought, will hinder or interfere with the Divine programme. **"The Son of Man shall send forth His Angels."** Matt. 13: 41; Matt. 24: 31.

The matter of the First Proclamation is of a nature designed to remove suspicion, disarm opposition, and intensify existing curiosity to hear. The New King does not limit His notifications to Diplomatic Channels, He does not confine His communications to the Rulers and Authorities of the Nations. Those comprising the Royalties, Governments, and Religious Leaders are regarded and addressed as **His Subjects**: just ordinary mortals exactly like their own

subjects. The King's Messengers are not only sent to every Land on Earth, but their Message is addressed to All the peoples of these Lands. "Unto them that dwell on Earth, even every Nation, and Kindred, and Tongue, and People." Rev. 14: 7. Man Universal as the subject of the Divine Government is addressed. The theme treated is as applicable and important to the meanest subject as to the Monarch. The One Message is for All. In the estimation of the New King, all human beings are of the same value and importance.

The position or standing of the Messengers in all Lands must be such as will command the attention of all, and this without terrifying any. It is evident, therefore, that the "signs" used to represent this "standing" of the Messengers is intended as disclosing how both these features are realised. Manifestly, the only matters presented in "signs" connected with this First Proclamation are those of the constitution and standing of the Messenger. "An Angel flying in mid Heaven." No exhaustive reasoning is required to prove the literalness of the description both of the Message and of those addressed by it. Rev. 14: 6, 7. "Having the everlasting Gospel to preach unto them that dwell on Earth," &c., are terms that present no difficulties to understanding. The use of "signs" in the connection noted was employed, not as the means of making the subject treated either unreal or beyond understanding, but as the inevitable result of the means used in giving the Revelation.

The first clause of Rev. 14: 6 outlines one of the many matters shown to the Apostle John. "And I saw another Angel fly in the midst of Heaven." John "saw" this as a part of the wonderful imagery presented to him. When this "sign" receives accomplishment, it will not be by a duplication of that which the Apostle "saw," but, by a realization of the actualities intended in the use of the "sign." The powerful character of the sign is most manifest and suggests the immense proportions of the actual things indicated. While thus situated in the midst of Heaven the One Angel is represented as preaching "to **All** them that

dwell on Earth, to every Nation, Kindred, tongue and People." The **One Angel** has the **One Universal** audience. The real matters intended by the use of this sign are not difficult to find by those who have learnt of the Prophecied order of coming events.

"Angel," as used in Scripture, is not limited to any one class of beings. It simply signifies a "messenger." John Baptist was an Angel or Messenger in his work of announcing Christ to Israel. Matt. 11: 10 is a quotation from Malachi. 3: 1. "Behold I send My Messenger before Thy face." The "Four Angels" of Rev. 9: 14 were the Asiatic peoples involved in the movements which culminated in the introduction of the Ottoman Empire into Europe. Any Messenger is an "Angel."

The Spiritual beings whose home is in the dwelling-place of the Most High, are frequently spoken of as the "Angels of God." These have rendered a most important service during the Centuries when Divine Revelation was being unfolded on Earth. The "Angel" of Rev. 14: 6 is not a member of this Company. The "Angels of God" have not any part in the work of establishing the Divine Kingdom on Earth, nor in its administration during the Millennial Age. When Jesus returns from Heaven to Earth He does not bring any of these Angels with Him. As at His departure from the Earth so at His return, He is alone. Acts 1: 11, 1st Thess. 4: 16. In Heb. 2: 5 the Apostle declares, "For unto the Angels hath He not put in subjection the world to come."

In the "sign" of Rev. 14: 6, John saw One Angel. This Oneness is the same in the substance, but it is shown in One **Community** of Messengers, the individual members of which are present in All Lands on Earth, and this "Community" is made up of the "Angels of the Lamb, gathered from the human nature in the First Resurrection. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men." Rev. 14: 4. From the time of Christ's return and the gathering of His people, no other agencies or means are used by Him. As previously noted, Dan. 2: 44, emphasizes the all

embracing character of their service. "**The Kingdom shall not be left to other people.**" Thus, on the best of authority we are shown how the "Angel" of Rev. 14: 6 is a Messenger Community; the One Body of Immortals, present in its individual members in all lands. The locating of this matter as succeeding the "standing of the Lamb on Mount Zion," gives added force.

The "sign" of the Angel "**Flying**" as he delivers his universal message, Rev. 14: 6, makes manifest how the Messenger Community is not subject to natural limitations. The matters of travelling, sustenance, accommodation, connected with their personal manifestation in every Country, City and Town on Earth, and which would involve so much if they were mere mortals, are not worthy of mention in association with the work of Divine Messengers. The Angel **flies** in the midst of Heaven.

The substance of the sign of "**Mid Heaven**" or the midst of Heaven, must be connected with a state or standing in human society on Earth. It is only in the "sign" that the Angel is above the Earth, and then, sufficiently near to be heard by the universal audience. "**Mid Heaven**" indicates a standing that ensures attention. Human Society on Earth is frequently spoken of in the Scriptures in its two classes of Rulers and Subjects, as the "**Heavens and Earth.**" These Heavens are of two kinds, and one is higher than the other. The secular Heavens comprising Emperors, Kings, Governments, and Officers of State, have greater authority than Religious Organisations in our times, these latter occupying a state indicated by "**Mid Heaven.**"

The Angel of Rev. 14: 6 is shown as a **Preacher**, hence the standing of "**Mid Heaven.**" The appearance of the Messengers in all lands is that of Exponents of Divine Truth and not that of Secular Authorities. The standing given them as Preachers is such as to command the attention of the Secular and Religious Authorities, together with that of the masses of the people. It is a position of universal prominence, and

is occupied by those who have during the present life mostly lived and served in conditions of the greatest obscurity.*

Jesus Himself, at His First Advent, was not recognised as an equal by the Religious Authorities of the Jewish People. In this He lived and died outside the Camp. Heb. 13: 13. The Apostles were not regarded by Jewish nor Pagan Teachers as the Exponents of Truth, nor as in any way worthy of attention or respect. As indicated by Christ, the unfavourable associations of His own Ministry were to attend that of His followers. Matt. 10: 25. The course of Centuries has not reversed this order. The stigma of obscurity and lack of influence is still attached to the beliefs and standing of Christ's witnesses. When the matter of Rev. 14: 6, 7 is fulfilled, there will be accomplished for the first time in human history, the exaltation and exposition of the Divine Gospel in the simultaneous hearing of man universal, and the preachers will, as a composite body, and for the first time, occupy their rightful position as the only qualified and authorised Expositors of Divine Truth. An audience of sixteen

*In Rev. 8: 13, as in Rev. 14: 6, Mid-Heaven is the specified domain of an Angelic announcement to the inhabitants of the Earth. As to Time, the matter of Rev. 8: 13, is now some fourteen centuries in the past, while that of Rev. 14: 6, is, of course, still future. The period succeeding the Four Wind Trumpets and preceding the Three Woe Trumpets, or, from 476 A.D. to 632 A.D., was the Era of Rev. 8: 13. The Woes of this preliminary Era can be, to some extent apprehended by the following historical allusion to one portion of this period. "By the triple scourge of war, pestilence, and famine, 100 Millions of the human race were exterminated in the reign of Justinian, 527-565 A.D."

The "Angel" of Rev. 8: 13, and of Rev. 14: 6, comprises constituents of the same Company, but in distinct Natures, the former are the living "believers" of that Era, in the Human Nature: the latter are the Resurrected "believers" of the whole Age, in the Immortal Nature. "Woes" coming upon the inhabitants of the Earth, is the theme of Rev. 8: 13; Good tidings to all on Earth, is the theme of Rev. 14: 6. Both these "Angels" are communities of Preachers, or Expositors of Divine Truth, hence their standing is identical, viz., "Mid-Heaven."

hundred millions of human beings (them that dwell on Earth) listening at the **one time** to the exposition of the Divine Gospel, presented by infallible preachers, is certainly an event without parallel, thus far, in human history. It is indeed so wonderful and sublime that the human mind can only accept it as truth by implicit belief in Divine Revelation.

“Wonders, signs and miracles” associated with the brief Ministry of Jesus at His First Appearing, and in the limited area of the small provinces of Palestine, are but tiny illustrations of the domain and supernatural operations of the Glorious Appearing. Staggering, and to mere natural understanding, incredible forecasts of future events become, to enlightened faith, the grand “substance of things hoped for and the evidence of things not seen.” Heb. 11: 1. It does not call for any stretching of the imagination to apprehend the commotion and consuming interest amongst mankind, when this First Proclamation is delivered throughout the Earth. It only requires that we recognise the Divine Revelation as true in its statements of coming things, for the mind to apprehend the certain and inevitable results of these among mankind. Any belief in the revealed matter of the enlightenment of all the peoples of the Earth by Divine Messengers, compels also, thoughts of curious, excited, wondering crowds throughout Heathendom and Christendom, and of such Meetings, Assemblies and Conventions, as the world has not yet witnessed.

The epoch commencing with the going forth of the First Proclamation is the one when such matters as that of Rev. 2: 26, 27 are realised. “Power over the Nations,” which includes “breaking them in pieces, ruling them with a rod of iron,” would appear to be strangely at variance with the methods and operations of the Millennial Kingdom. Building up, strengthening and helping mankind, removing all causes of human sorrow and suffering, in short, “blessing all the families of the Earth,” reveal the character of the reign of the Prince of Peace. The matters of Rev. 2: 26, 27, Psalm 2: 8, 9, are not intelligible apart from

correct understanding of the Epoch and work of the Hour of Judgment.

The literal Message of Rev. 14: 6, 7, is designated "the everlasting Gospel," or the Glad Tidings of the Ages. This delightful theme proclaimed by such preachers is calculated to attract and interest mankind. The Divine Gospel is the most attractive and interesting subject presented for the consideration of rational human beings. Few of the peoples of the Earth have rightly understood what is contained in this Gospel. So many false theories have been associated with the thrilling Divine story of Creation and Redemption, as to leave but a faint likeness in most so-called "Gospels" to the splendid reality presented in the Scriptures. Luke 2: 10. There is urgent and universal need for the Preaching of Rev. 14: 6, 7, and until that preaching of the true Gospel goes forth, the vast majority of mankind has not the remotest idea of the Divine purpose with and provision for the human family; they have never heard the "good tidings of great joy which shall be to all people," and are therefore ignorant of humanity's inheritance in Christ.

The "Gospel" contains all that God has promised, provided, and accomplished for mankind, in and through Christ. These diversified "Good Things" comprise many kinds of favours and privileges. The "Fathers," Nation of Israel, Joint Heirs of Christ, and All the families of the Earth, are the beneficiaries of the Divine Gospel. These "glad tidings" have been proclaimed in some phases and to comparatively limited audiences ever since the beginning of sinful human history. The Prophetic forecasts of the Divine Kingdom are the best of glad tidings. Acts. 3: 21; Rom. 16: 25, 26.

The delightful Ministry of Christ is the brightest spot in human history, His theme was the "Gospel of the Kingdom," and no one ever made truth so attractive as He did, His audiences forgot all about themselves when listening to Him. The goodness of God, and the graciousness of Christ, were the prominent

matters noted by His audiences. Luke 4: 22; Matt. 9: 36. It is certain that Jesus delivered hundreds of addresses during His brief ministry, all on the one theme, "The Kingdom of God," to be established on the Earth. Apart from His preaching elsewhere we are told that He preached in all the synagogues of Galilee. Matt. 4: 23; Mark 1: 39. The industrial province of Galilee at the time of Christ contained over 400 Villages and Towns, most, if not all, having its own synagogue.

The Apostolic preaching of the Gospel throughout the Roman Empire in the first century of the Christian Era, was really the extension of Christ's individual Ministry through His witnesses to all lands and peoples. Acts 1: 8. The Apostles preached the same Gospel of the Kingdom as He had proclaimed, associating with the promised "good things" of this Kingdom, "those things concerning¹ Jesus Christ." Acts 28: 31. The Gospel preached by the Apostles demonstrated that Christ's earthly life from His birth to His Resurrection and Ascension, had realised all the promises of God relating to the sealing of His Covenants. The "good things" of the promises are, therefore, secured, and are to be given by the One Who sealed them, at His glorious appearing. Heb. 9: 11; Acts 13: 32-34.

Long Centuries have rolled away since the days of Christ and the Apostles. In recognising the developments and operations of those Centuries it is nothing short of miraculous that any traces of the pure Gospel are to be found in our Times. If truth was not imperishable, and the Bible indestructible, neither could have survived the conflict of these Centuries. The fact that every generation has contained its few enlightened people of God was forecasted in Divine prophecy, as also the manifest fact of these being small in numbers by comparison with those misled by error, or overcome by indifference.

Any intelligent recognition of the religious condition of the professedly Christian world of the 20th

century, as well as the fact of over two-thirds of mankind being Pagan and Heathen, must carry conviction as to the utter incompetency of human effort, either in the enlightenment of mankind with pure truth, or the bringing of the race into Divine fellowship. It must be manifest to any sober-minded person that Christ's question of Luke 18: 8, is indeed solemnly pertinent. "When He the Son of Man cometh shall He find faith on the Earth," and the forecast of Luke 21: 35, "As a snare shall it come on all them that dwell on the face of the whole Earth," reveals how Christ anticipated and outlined the prevailing indifference existing at His return, and so characteristic of our times.

This first Proclamation is said to be delivered with a "loud voice" (Rev. 16: 7, first clause). The appropriateness of this can be easily recognised. When we note the sign of the One Angel speaking to all that dwell on Earth, a "loud voice" is a necessity to making the Message heard by the vast audience. Every person on earth will hear, or be reached, by the Message. The significance of this "loud voice" in association with the first proclamation, is unmistakable. As outlined in Scripture and confirmed by history, observation and experience, the vast majority of human beings live out their lives in the present state without manifesting any deep interest in Divine truth and its service, or without showing any anxiety as to Eternal life and perfection. Those who regard this indifference as a hopeless indication for the future, and as an eternal shadow over human destiny, have not understood the Divine plan correctly. Isaiah 25: 6, 7, 9.

It is just splendid to know for certain that, the "loud voice" of Rev. 14: 7, will reach and arrest the attention of an indifferent generation all over the Earth, and that no conflicting human theories will be allowed to confuse the message delivered. The one perfect Message is preached in all lands, and the "loud voice" of its delivery, not only attracts the attention of all, but emphasises its separateness from all human

messages. The attention of humanity is secured by the "loud voice."

In Christ's Great Prophecy there are two distinct and emphatic references to the operations commencing with the going forth of this everlasting Gospel of Rev. 14: 6, 7. These references are presented in Matt. 24: 14, "And this Gospel of the Kingdom shall be preached in all the world for a witness and then shall the end come." It is strange how this verse is generally overlooked even by Bible students, and its application associated with past and present times. Jesus declared that the preaching of Matt. 24: 14, is a witness to all Nations of the "end," and is immediately followed by that "end." This is exactly the position presented in Rev. 14: 6, 7, the Gospel is universally proclaimed, and the announcement made that the epoch then present is the Hour of Judgment, or end of the age.

In Matt. 24: 31, Jesus outlines the means and results of this preaching. These "Angels" are the same as those of Rev. 14: 6-9, and the work performed in delivering these Messages or Proclamations realises both matters of Matt. 24: 14, 31. In His Parables, Christ makes frequent reference to the same epoch and work outlined in Rev. 14: 6-9. Three times in different Parables (Matt. 13: 39, 40) He refers to the end of the world, or age, and to exactly the same procedure as that of Matt. 24: 14, 31; Rev. 14: 6-9.

"The Harvest in the end of the world" of Matt. 13: 39, is identical with Rev. 14: 6-9, and with the climax reached by and through these Proclamations.

In all these references Jesus emphasised the "sending forth" of His Messengers. His own personal Revelation takes place universally after the completion of the work of His messengers.

How wonderfully similar to the order of the Ministry of His first Advent? Luke 10: 1, specifies, "After these things the Lord appointed other seventy also, and sent them two and two before His face, into every city and place whither He Himself would come." This is the order of the "Harvest."

Another highly important matter to note and bear in mind is, that from the commencement of the "Hour of Judgment" these Preachers and Representatives of the King take complete charge of the Religious worship and services of humanity. All other Religious services are stopped, no conflicting voices are permitted. The only religious services in all lands are those conducted by the Angels, or Messengers of the Proclamations. This procedure presents a first illustration of Rev. 2: 26, 27, "ruling with a rod of iron." It is as Preachers, or exponents, of Divine truth that these Angels go forth, and no other Preachers and Teachers are permitted to confuse the authoritative Message they deliver.

It is easy to recognise the tremendous force and application of Luke 21: 26, in this connection. "Men's hearts failing them for fear, and for looking after those things which are coming on the Earth."

It is important to note that, while this "sending forth of His Angels" brings them into the closest touch and recognition of their universal audience, it is only by Christ's later universal visitation, that His Personal Presence is seen by the same universal audience. He remains at His Metropolis, or on "Mount Zion" (Rev. 14: 1) while His Angels are going forth on their reaping work. (Matt. 13: 41; Matt. 24: 31.)

But, not only this, the Ministry of the three Proclamations is not the full manifestation "to all humanity of the Sons of God," referred to in Rom. 8: 19. That glory is associated with the Revelation of the Son of Man, at the ending and not during the progress of the "Hour of Judgment."

The Preachers of the Gospel of Rev. 14: 6, declare the Message of Matt. 24: 14, "the Gospel of the Kingdom." They announce the establishment of that Kingdom as accomplished. That the new Kingdom at Jerusalem has the Personal Christ as its founder and King, and that this is the realisation of all Divine Prophecy. Their complete presentation of the "Gospel" in all its Divine arrangements and pro-

vision is thus concentrated upon the then existing Kingdom of God in its "Ensign," state in the Holy Land. "He shall set up an Ensign for the Nations." Isaiah 11: 12. Belief that this "Ensign" is God's Kingdom, is necessary.

The enlightenment of the living generation at the Second Advent concerning the Divine purpose with mankind, and as explaining the significance of the new Kingdom at Jeralusem, is a necessity to making manifest the "wheat and tares" of Matt. 13: 38-41, and the sheep and goat nations of Matt. 25: 31-33. It is the means by which the "Angels" gather out of His Kingdom all things that offend, and them which do iniquity, and the means by which the same "Angels" gather together His elect (chosen) from the four winds, from one end of Heaven to the other." Matt. 13: 41; Matt. 24: 31: The King's Proclamations through His Messengers, perform the two kinds of "gathering" and of "separating" the inhabitants of the Earth.

The fact that some Bible students in our times actually believe that the "harvest work" of Matt. 13: 38-42, and the gathering of His elect," of Matt. 24: 31, has been in process for some years, and that the "Angel Reapers" describes and applies to human teachers, illustrates how claimed Bible exposition can become seriously misleading and utterly astray, in these important connections.*

*The "wheat" gathered into the "Barn" by the Reapers, of Matt. 13: 30, are not partakers of the same Nature as the "Reapers." The "Barn" is for the gathered "Wheat," and not for the Reapers.

The "Elect" or Chosen, of Matt. 24: 31, are manifestly a totally different class to the "Angels" which "gather" them. "Gathering together" of these "Elect" is the goal marked in Matt. 24: 31. In Matt. 13: 41, 49, the same Angels perform a different work of "gathering," affecting only the "Wicked or them which do iniquity," and, as stated in Matt. 13: 30, this latter "gathering" of the "Tares or Wicked," is the First to be performed by the "Angels." "Gather ye together First the Tares."

See Chapter 9, Sections, "The operations of the Angel Reapers; Gather the wheat into My Barn," etc.

The added matter of Rev. 14: 7, presents a full explanation as to why the "Gospel" is being universally proclaimed at that time, and is a further confirmation of Christ's words in Matt. 24: 14. "The Hour of His Judgment is come," not past, not coming, but "**Come.**" No such statement or declaration as this has ever been given in any past or present proclamation of the true Gospel, nor could such words as those of Rev. 14: 7, apply at any other period of the world's history.

The matter of this 7th verse has apparently two distinct parts and applications. "Fear God and give glory to Him," is the first. The form of this exhortation suggests its application to the professedly Christian Nations of the Earth. The second clause of verse 7 presents another exhortation, "Worship Him who made the Heaven, Earth, Sea and fountains of waters," this appears appropriate to Heathendom, or non-Christian Nations and peoples.

By remembering that two-thirds of mankind are "Heathen" or "non-Christian," and one-third professedly Christian, the need for and appropriateness of these distinct exhortations is recognised.

There appears to be a note of warning in the first exhortation that is absent in the second, "Fear God and give glory to Him." Only those amongst mankind who have heard of the true God, as revealed in the Scriptures, can reasonably be regarded as the subjects of this exhortation. The wording of this seems to intimate how those professing to believe in God and to serve Him are urged to do in reality what they profess to believe and do.

A distinctly milder tone appears to pervade the invitation to "Worship Him who made the Heaven, Earth, Sea and fountains of waters." Certainly the Heathen Nations of the Earth do not know the **One** true God of Revelation, the Father of our Lord Jesus Christ. The followers of Mahomet are the only peoples, non-Christian, recognising only one God. But their belief in the unity of God, and unbelief in numerous

Deities, does not bring them into intelligent faith with the Sacred Scriptures and the Divine plan therein revealed.

The general heathen belief is associated with numerous Deities (1st Cor. 8: 5, 6) of different ranks and authority, and it is believed that these deities are responsible for the various works and their management. It is appropriate, then, to invite these peoples to "worship the One Creator and Ruler of all things," after a perfect exposition of the everlasting Gospel has been presented to them.

It is of importance to observe that neither in this first nor in the two succeeding Messages is there any mention of a reward for belief and obedience. In the 3rd Message, it is powerfully emphasised that those who do not perform what the Messengers declare to be absolutely necessary to perform, will be destroyed. Rev. 14: 9-11. Such associations as have never previously existed are connected with the overthrow and destruction of the rebellious, after the 3rd Message of the Hour of Judgment has gone forth.

IMPORTANT CONNECTED OPERATIONS.

On passing from the consideration of the first Message, it is necessary to a correct understanding of the order, the sequence of events, to consider the matter of the Second Message. It is not possible for us to do this and at the same time pursue enquiries into contemporary matters and operations. It appears therefore important to consider these other matters first, and afterwards to pass on to the matter of the Second Message.

The second great Exodus of Israel out of all the lands of the Earth is to be projected by the King, either contemporary with the going forth of the first Proclamation, or commencing immediately after this has been delivered. The Prophets not only specify "He that scattered Israel will gather him and keep him," Jer. 31: 10, but they clearly outline when and by Whom this gathering will be realised. "And in that day there

shall be a Root of Jesse which shall stand for an ensign of the people, and it shall come to pass in that day; "that the Lord shall set His hand again the second time to recover the remnant of His people, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the Earth." Isaiah 11: 10-12.

This second and greater Exodus, affecting all the living descendants of the Patriarchs, is not due to commence until this "Root of Jesse" is on the Earth again. The tremendous work of sorting them out of all the peoples of the Earth, and taking them away from all the lands of the Earth, is evidently a process associated with "greater wonders and signs" than those of the first Exodus from Egypt. Divine discrimination is demanded in the work of identifying all the descendants of the Patriarchs, for these include the outcasts of Israel, as well as the dispersed of Judah. While it is true, generally, that the dispersed of Judah, or the Jewish people, have been kept distinct in all lands, the "outcasts of Israel," or the descendants of the ten tribes Kingdom are not at all manifest amongst the peoples of the Earth. That they are still existing, and a distinctly separate people from the Jews is definitely declared in Isaiah 11: 11, 12; Ezekiel 37: 16-22. The two Houses of Israel are to be made One Nation, after their regathering into their own land.

The present position of affairs in Palestine is a delightful preliminary to the prophecied outlines of the second Exodus to be accomplished by Christ. The process of transferring Palestine to the authority of the British Government is an interesting one.

"When the war closed the presumption of the "occupation of Palestine strongly favored the British. "Especially was this so if the wishes of the country's "inhabitants were to be consulted. The Arabs had "grown accustomed to close working relations with the "British soldiers and administrators, and were suspicious of French designs. The Jews, on their part, "were much impressed by Britain's cordial attitude

“towards Zionism. This attitude had found most notable expression in, an announcement by Mr. Balfour (Foreign Secretary) on November 2nd, 1917, at the time when General Allenby’s expeditionary force was bearing down on Jerusalem, and when the conquest of the entire country by British arms had come to be regarded as a certainty, His Majesty’s Government, it was declared, view with favor the establishment in Palestine of a National home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object.” (New Era in Palestine.)

The controversy over Palestine at the “Peace Conference” made manifest how strong was the opposition to a Jewish State, in Palestine, as well as the strong support in its favor. “The ‘Peace Conference’ disbanded without settling the affairs of the near East, but the discussions indicated that while France would obtain control of Syria, Palestine would be put in the custody of Great Britain. So it came about. The Treaty submitted to the Sultan’s Government in May, 1920, completely severed the country from Turkey, and agreements arrived at by the Allied powers, erected it into a separate State. Great Britain received a Mandate for the control of the country’s affairs, and it was in effect announced that, in pursuance of Mr. Balfour’s promise of 1917, the country would be administered so as to enable it to become a National home for the Jews of the world.” (New Era in Palestine.)

A consideration of the forces at work in Palestine since Great Britain took possession, or rather retained possession after conquest, reveals that the utmost possible is being done by the British Government to make Jewish Nationality in Palestine a realised success.

Speaking in the House of Commons in June, 1921, after an extensive tour through the Middle East, Mr. Winston Churchill (Colonial Secretary) said: “I see no reason why there should not be a steady flow of

“Jewish immigrants into the country, accompanied
 “by a general increase in the well-being of the whole
 “population. The Jewish immigration is being watched
 “both from the point of view of numbers and char-
 “acter. No Jews will be brought in beyond the num-
 “ber than can be provided for by the resources of the
 “country.

“We cannot possibly agree to allow the Jewish
 “Colonies to be wrecked by Arab fanaticism, nor
 “future immigration to be stopped.”

Mr. Churchill mentioned the bitter opposition to a Jewish State in Palestine from the resident Arab population, numbering some 500,000 Moslems, and added: “The British Government having taken up
 “their present position, cannot cast it aside, or allow
 “it to be brutally uprooted and overthrown by a fan-
 “atical Arab population.” Mr. Churchill further
 stated “that the number of Jewish immigrants for the
 “previous 12 months totalled 7000, and that the pre-
 “sent Jewish population of Palestine is 65,000. There
 “are also some 65,000 peoples there of various Chris-
 “tian beliefs and Nations.”

A communication from the Vatican to the secret Consistory of June, 1921, suggests a faint echo of interferences in the days of the past.

The Pope wrote: “The situation in Palestine not
 “only is not improved, but has been made worse by
 “the new civil arrangements which aim, if not in their
 “author’s intention, at least in fact, at ousting Chris-
 “tianity from its previous position, to put the Jew
 “in its place. We, therefore, warmly exhort all Chris-
 “tians, including non-Catholic governments, to insist
 “with the League of Nations upon the examination of
 “the British Mandate in Palestine.”

This deliverance is surely a tribute to the British Administration in Palestine? It is a confirmation of the unmistakable sincerity and determination of the Government to make Palestine the National Home of the Jew. Whatever effect the Pope’s communication had upon the Governments of Europe, it is clear from

quite recent operations that it did not affect the British Government in the least, nor did it effect any alteration along the lines desired. In February, 1922, increased powers were given Sir Herbert Samuel, British High Commissioner in Palestine, for "giving effect to the Mandate for the general administration of the country, and the establishment of a National Home for the Jews." This suggests the acceleration of the pace to independent Jewish Nationality, which the Pope declared "was the ousting of Christianity, to put the Jew in its place."

If the Vatican was so disconcerted at the state of affairs in Palestine in the early stages of events in 1921, the distress and anxiety will surely be intensified by the increased pace toward Jewish Nationality of the present time. On March 9th, 1922, Mr. Churchill emphasised the difficulty that still existed in Palestine owing to Britain having openly pledged it to the Zionists. The Arab majority in Palestine is unsympathetic to that movement. This year, 9000 carefully-selected Jewish settlers have been admitted, and they have introduced wealth and strengthened industry.

The prophecied position of a Jewish settlement in Palestine, previous to the 2nd Advent, is that of a small State in the "midst of the Land." Ezekiel 38: 11, 12. It is striking to note the extreme modesty of the Zionists in their territorial demands, as well as the comparatively small area of country under the Palestine Mandate of Great Britain. "It is substantially the size of Wales, in the island of Great Britain"; and comprises the old Turkish sanjak of Jerusalem and portion of the provinces of Beirut and Syria. In general, the soil is good, the climate excellent, and the rainfall adequate. Once a land "flowing with milk and honey, it could again be made a productive and prosperous country if only capital, labor, scientific direction, and good government were supplied."

In the "History of Zionism" the Author presents the territorial requests of the Zionists: "We ask not

“for the greater Palestine of Solomon, but simply for the tract of country between our ancient boundaries and Beersheba, or, in modern terms, from the river Kishon to El Arish. Westward our limit will be the Sea” (Mediterranean), “Eastward it may well be that the New Arabian Kingdom will preclude our extension beyond the River Jordan, which would thus form our Eastern boundary.”

There is reason, however, for believing that the Northern boundary of this new State may yet be located in the latitude of Damascus and Sidon, instead of that of Haifa and the Sea of Galilee.

The conditions in Palestine at the present time make it impossible for the land to become the present home of all the Jews living on the Earth. But, the cry of “Back to Palestine” will chiefly find response amongst Jews living in practically impossible surroundings and conditions, and Jews whose National and Religious sentiments cause them to seek Sanctuary in the land of their Fathers. As previously noted, care is being shown in the selection of Jewish settlers.

Only when Messiah calls them out of all lands will the response of the whole House of Israel be “back to Palestine.” The gathering of Israel to her own land is only one phase of a gathering process affecting the whole world, and realising the prophecy of the dying Patriarch—“till Shiloh come, and unto Him shall the gathering of the people be.” Gen. 49: 10. This gathering process, which includes the 2nd Exodus of Israel, forms an important section of the concluding chapter of this Work.

PRESENTS AND GIFTS TO EARTH’S NEW KING.

The visit of the Wise men from the East with gifts and offers of adoration to the Child who was born King of the Jews (Matt. 2: 1, 2, 11) is to find an enlarged duplication in the associations of the establishment of the Divine Kingdom at Jerusalem.

The projecting of the 2nd Exodus of Israel at an apparently early stage of the Hour of Judgment

serves to bring prominent in prophecied operations, the willing co-operation of the peoples comprising the great Merchant power of Modern Tarshish, the British, or Anglo Saxon People.

The Nations actively favorable to Jewish Nationality before Christ comes, and while they are entirely ignorant of the Divine significance of their efforts, will be actively favorable to the accomplishment of the complete Exodus, when the time for this arrives, and when this is realised as a Divine service.

It is not now a matter of speculation as to the Gentile peoples re-establishing Jewish Nationality in Palestine. Their identity is a matter of history, and provides, with the added marks of identification in Prophecy, a certainty of recognition of the Nations co-operating in the Second Exodus. The prophecy of Isaiah 60: 9, is unmistakable. "Surely the Isles shall wait for Me, and the ships of Tarshish first to bring thy Sons from afar." A voluntary attitude, expectant and submissive, is here outlined. These "Ships of Tarshish" are evidently used by Christ in the Second Exodus, and are offered for this service by the Nations owning them. They are not forcibly taken by Christ, and they do not belong to peoples or Nations hostile to Him.

Every follower of Christ, enlightened in Divine truth and anxious for the well-being and happiness of humanity, would be delighted to know for certain that all the Nations of the Earth will welcome Christ at His return, and co-operate with Him in His plans and purposes.

When it is manifest from prophecy and shadowed forth by existing signs that some of the Gentile Nations will show bitter hostility to His Kingdom, and even armed rebellion against it, then we are glad to learn that these hostile Nations are the exceptions, and that "many Nations will be joined to the Lord in that day." Zech. 2: 11. This gladness is not decreased but intensified when we discover that promin-

ent amongst these many Nations is the "Tarshish" or British Empire.

The Divine use of Great Britain in restoring Jewish Nationality to Palestine, and, later, in co-operating in the Second Exodus, are causes which should produce thankfulness in every enlightened mind.

The Prophecy of Psalm 72: 10, 11, suggests the closest connection with that of Isaiah 60: 9. Western and Eastern Nations bring their presents to the New King of the Earth. The specifying of those who bring these presents draws attention to their exceptionalness in this particular. It is not said that all the Kings of the Earth bring presents, although it is definitely stated that "All Kings shall fall down before Him," in Verse 11, and in Verse 9, the further statement is made, "And His enemies shall lick the dust." These three statements are Divinely given outlines of events and operations at the establishment of the Kingdom.

The offering of presents by the Kings of Tarshish and of the Isles, the bringing of gifts by the Kings of Sheba and Seba, are so highly approved as to merit and justify this prominent place in the Prophecy of some 3000 years. The gifts of the Eastern Nations (Sheba) are specified in Isaiah 60: 6, "All they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord." The presents from "Tarshish" are shown in other directions.

Psalm 45: 12, presents another prophetic forecast associated with the Era of the establishment of the Kingdom. "And the daughter of Tyre shall be there with a gift." This "gift" is presented in the declared associations of the Marriage, or union of Christ and His Immortal people.

Tyre was the great merchant power of Ancient days. The "daughter of Tyre" must refer to the great Merchant power of the last days. This reference in Psalm 45: 12, is, therefore, identical with the matters of Psalm 72: 10; Isaiah 60: 9; and Isaiah 18: 7.

The gifts and co-operation of the daughter of Tyre, or, of the great Merchant Power of the last days of Gentile Times, are illustrated in the interesting history of the times of Solomon. When King Solomon contemplated the building of an earthly temple for the Most High, he sought the assistance of Hiram the King of Tyre and his people, in providing materials and skilled workmen, for the great undertaking. Solomon did not regard this request to the King of a Gentile Nation for co-operation in building the House of the Lord, as unbecoming or out of place.

Hiram's response to Solomon's request was grand. 2nd Chron. 2: 3-16; 1st Kings 5: 7-12; 1st Kings 9: 26-28. It is manifest from the prophecies quoted, that David's Son and Lord, the "greater than Solomon," in establishing the Tabernacle of Jehovah does not disdain the presents and gifts, and offers of co-operation by the peoples of Tarshish and Sheba, nor by the daughter of Tyre.

The establishment of a Jewish state in Palestine now being accomplished by Great Britain, is the first portion of the "present to the Lord of Hosts" by the Empire shadowing with wings (Isaiah 18: 1, 7) this "present" is a completed and glorious offering when the forecast of Isaiah 60: 9, is realised. The following quotation from Prof. Ogg's "New Era in Palestine" is interesting and suggestive. "Jewish immigrants are arriving in the country at the rate of about "a thousand a month. Vessels, flying the Jewish flag "below the British, ply regularly between Constanti-nople and Jaffa, carrying immigrants from Soviet "Russia, Roumania, Galicia, the Caucasus, and the "Crimea."

Another present or gift, suggested by Psalm 72: 10, is the handing over to Christ of the dominion and Empire of the Gentile Kingdoms specified. Nothing less than this would permit Christ's co-operation with a Gentile power. It is evident that the Authorities mentioned in Psalm 72: 10, are the first of the Kings of the Earth to offer their dominions to Christ. They

certainly are not the only ones doing this. The "all Kings that ultimately fall down before him," of Verse 11, are obedient to His demands and dominion, while the "enemies that lick the dust," of Verse 9, are the opponents of His Kingdom who are forced to submission by the Almighty power of the King.

THE HOLY OBLATION IN PALESTINE.

The period of Micah 7: 15, or that of the "Hour of Judgment," of Rev. 14: 7, is required not only in the enlightenment of mankind by the King's Messages, and in the gathering and separating work of the "Harvest" of the Ages, but in the tremendous material works to be erected and established in the Holy Land. The "Tabernacle of Jehovah," illustrated by that in the Wilderness and by the later Temple at Jerusalem, is to be established in Palestine. Ezek. 37: 27; Ezek. 43: 7. "My Tabernacle also shall be with them. . . . My Sanctuary shall be in the midst of them for evermore."

Any sound exposition of the subject of the Divine Kingdom on Earth must include the highly important matter of "The Tabernacle of Jehovah." The placing of this in the Holy Land, and not in any other part of the Earth, indicates how this "Promised Land" is the most suitable as the Headquarters of the Divine Government, and the bestowal of this Land upon the people of Israel as their inheritance, constitutes them the most highly favored of all the Nations of the Earth. The extensive area of this "Promised Land," as outlined in the Covenant with Abraham in Gen. 15: 18, makes manifest the ample provision made for all the generations of the House of Israel. **He** Who knows their exact totality has arranged for their future inheritance in the Covenanted Land, and has revealed in His Word the Future subdivisions of the Land amongst the Twelve Tribes of Israel. The "Canaan" of all past history (no larger than the principality of Wales in Great Britain) will then be a vast territory comprising an area, approximately, of some 300,000

square miles. The wonderful beauty of this Land as the first Garden of the Earth is indicated in Ezek. 36: 35. "And they shall say, This Land that was desolate is become like the **Garden of Eden.**"

The "Tabernacle of Jehovah" only appropriates and occupies a very small portion of this Land. A tract of Country some forty-two miles from North to South and the same from East to West, is appointed as "the Lord's portion." In Zech. 14: 10, the area from North to South of this portion is specified. "All the Land shall be turned as a plain from Geba to Rimmon **South of Jerusalem.**" The Eastern and Western limits are easily recognised in the Valley of the Jordan and Dead Sea, and the Mediterranean Sea, these are referred to as "the former Sea and the hinder Sea," in Zech. 14: 8. The definitions of Ezek. 45: 1-8, become easier of understanding by the matter of Zech. 14: 10. Seven Tribes of Israel have their portions North, and Five Tribes South, of the "Holy Oblation." The fact of the "Oblation" comprising Judah's former portion of Canaan is explanatory of Zech. 2: 12, "The Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again."

The Material Erections, and many wonderful arrangements of this "Oblation" are the inseparably connected matters of all Prophetic references to the coming Kingdom. They give definiteness to many Scriptures that are otherwise vague. The matter of Luke 13: 28, 29, that of Matt. 5: 35, and others, do not disclose their true or full meaning apart from this matter of the Holy Oblation. The declaration of Isaiah 66: 23, receives definiteness of meaning by the same, for, the "coming to worship **Before Me,**" is shown in its universal orders in Zech. 14: 16, 17. "Shall go up from year to year to worship the King . . . whoso will not come up of **All the Families** of the Earth **Unto Jerusalem** to worship the King."

It appears clear from the Prophetic outlines that the New Jerusalem and Metropolis of the Kingdom will be erected on the Southern portion of the Obla-

tion, and, therefore, about thirty miles to the South of the historic City. That Mount Zion, the site of historic Jerusalem, is the future site of the New magnificent Temple, is indicated in several references. The particulars in Ezek. 48: 8-20, make manifest how the Temple is to be erected on the Northern and the City on the Southern portions of the Oblation, the middle part being set apart for the "Levites," the assistants in the services of the "Sanctuary."

The erection of the New Jerusalem, and the Temple, are works that human hands are capable of accomplishing, under the direction and supervision of such management as no other material works on Earth have had. In the associations of the works of the "Tabernacle in the Wilderness," and in the erection of Solomon's Temple, special Divine equipment was provided those employed. Exod. 35: 30-35; 2nd Chron. 2: 7, 12-14; 1st Kings 7: 13, 14. The magnitude and perfection of these coming works in Palestine will require a duplication of this procedure of equipment. Scores of thousands of workmen were employed in the erection of Solomon's Temple, and later in that built by Herod and still incomplete at the time of Christ after forty-six years' labours, John 2: 20. Remembrance of the accounts of these and other Ancient works of a like character brings some recognition of what is involved in the gigantic building operations of the Metropolis of the World, and of a Temple unique in dimensions and grandeur.

No cities of modern times provide any illustration of the New Jerusalem, and very ordinary cities are not built and fully completed in a few years. Herod's Temple, which had been in course of erection for forty-six years, at the time of Christ, was not completed until the reign of Nero, or eighty years after its commencement. The pride of the disciples shown in drawing attention to the stones of the Temple was surely pardonable. Mark 13: 1. Josephus gives the dimensions of those "stones"; they were blocks of marble 43ft. long, 14ft. high, 21ft. wide. Such strength and mag-

nificence only existed in Ancient cities and buildings. The unrivalled splendour of the "City of the Great King" can only be faintly reflected in the architectural wonders of Ancient times, and in the lavish use of the most costly and precious materials worked in the most attractive and accurate manner.

The descriptive terms of this City in Psalm 48: 2, 3, 12, 13, make manifest what its beauty of position and grandeur of arrangement will be like. The language of Isaiah 52: 1, 2, and of Isaiah 62: 3. 4. 7, discloses the gorgeous character of this coming Metropolis. It is to be a City of Palaces: the abode of Princes and Rulers: the Administrative Centre of a Government of Immortals directing and managing all the affairs of some twenty-six thousands of millions of human beings. But, beyond all other relationships, it will be "The Throne of the Lord," the City of the Great King." Jer. 3: 17; the Place of His Personal and Manifested Presence. Ezek. 48: 35; Isaiah 24: 23..

The building of the New Jerusalem and of the New Temple is to be done by human labor, and apparently by willing volunteers from all lands. In Isaiah 60: 10, it is definitely stated that, "the sons of strangers shall build up thy walls, and their Kings shall minister unto thee," and in Zech. 6: 13, 15, it is declared, "and they that are afar off shall come and build in the Temple of the Lord." The duplicated application of several of these Prophecies (as disclosed by New Testament teaching) to the Immortal Constituents of the Divine Government, does not interfere in any way with their historical significance. The most glorious Temple of the Lord is that in which Christ is the "chief corner stone," Ephes. 2: 20, 21, but this does not dispense with the Prophecied Material Temple in the Holy Land. The Material City in Palestine is not the only nor the most glorious "**New Jerusalem**," the Divine Government of Immortals is the "New Jerusalem," of Rev. 21: 2, 10, the magnificent Earthly City of that name is spoken of in Rev. 20: 9, as "the beloved City and **Camp** of the Saints."

The reality of the Divine Government does not make the Material "New Jerusalem" an unreality. So with the other features of the "Holy Oblation," the trees of life, the river of the water of life.

The New Metropolis is an enclosed City after the pattern of Ancient Cities such as Babylon, Nineveh, etc. On each of its four sides (and each side is nine miles long) there are to be three gates, exactly spaced; these twelve gates in all are named after the tribes of Israel. Ezek. 48: 30-34. A remarkable feature in this connection is mentioned in Isaiah 60: 11, "Therefore, thy gates shall be open continually: they shall not be shut day nor night."

The River of the Water of life is another and wonderful feature of the Holy Oblation. The source of this "living water" is stated in Ezek. 47: 1, "behold waters issued out from under the threshold of the house (Temple) eastward . . . the right side of the house, at the south side of the altar." These "waters," starting as a trickling stream rapidly become a great river, flowing toward the East through the ravine in the Mount of Olives made by Christ at His Appearance there. Zech. 14: 4, 8. This River becomes two streams, one passing on into the Dead Sea, the other flowing across Palestine into the Mediterranean Sea. "Living Waters shall go forth from Jerusalem, half of them toward the former Sea, and half of them toward the hinder Sea, in Summer and Winter shall it be." These "streams" are referred to in Psalm 46: 4; Joel 3: 18.

One explanation of what is meant by "living waters" is given in Ezek. 47: 7-10. "Every thing shall live whither the River cometh." These verses trace the course of the Eastern stream into the Dead Sea, but the extraordinary results brought by the living waters in the Dead Sea are not the only ones from these living waters. It is estimated that the River Jordan pours some forty thousand tons of sweet water into the Dead Sea every day, and this for thousands of years, but not a fish survives the ex-

change. The waters of the Dead Sea continue densely salt and lifeless. This order is to be changed by the living waters of the Eastern stream. "And it shall come to pass that the fishers shall stand upon it from En-gedi even unto En-eglaim: their fish shall be according to their kinds, as the fish of the Great Sea (Mediterranean) exceeding many."

Other specified results are associated with the course of the Western River across Palestine, and these serve to emphasise the remarkable contrasts in the coming Paradise with the Garden of Eden. In the latter, which was an area perfectly adapted to provide for the support, pleasure, and happiness of two individuals, there was just **One Tree**, out of the many fruit bearing trees in the Garden, designated "The Tree of Life." Gen. 2: 9. It is evident that the fruit of this "tree of life" contained all the requisites for repairing all waste of tissue in the human pair, of preserving them from decay and sickness, and thus keeping them strong and full of vitality. Removal from Paradise involved their loss of this life sustaining and renewing fruit, and, therefore, of the commencement of decay ultimately ending in death. "And now lest he put forth his hand and take also of the tree of life, and eat and live forever. Therefore, the Lord God sent him forth from the Garden of Eden." Gen. 3: 22. 23. Jehovah took every precaution against the possibility of the development of an **Eternal Sinner**.

Ezekiel was shown how on both sides and along the course of the Rivers, "shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit be consumed: it shall bring forth new fruit according to his months . . . and the fruit shall be for meat, and the leaf thereof for medicine." Ezek. 47: 12. As with the fish in the Dead Sea, so with these trees of life, they are products of the living waters. The immense number of the trees of life can be recognised by the fact of the Western River being over forty

miles in length, and of these trees being on both sides, as stated in Ezek. 47: 12.

Few persons, who have joined in singing of a "beautiful River that flows by the Throne of God, of ranging the sweet plains on the banks of the River," have apprehended that this truly "beautiful River" and the glorious Plains and Gardens of Immanuel's Land, are to be on the Earth, and are made doubly real by this fact. A glorious Paradise on Earth, commencing in the Holy Land, and ultimately extending all over the Earth, is the goal of the beneficent purpose of God for a restored and perfected human race. The Earth is **not** designed as a Paradise for **Immortals**: it is **not** the Eternal Inheritance of those designated "the Sons of God": it is the Paradise of a restored race of mortals who receive the right and power of Eternal Life; "but the Earth hath He given to the **Children of Men.**" Psalm 115: 16. As Heaven is His Throne, so the Earth is to be His footstool, and His Subjects in Heaven and on Earth are One Family. Isaiah 66: 1; Ephes. 3: 14, 15.

The transformation of the physical appearance of Palestine to the required condition for the Divine Tabernacle will evidently be performed by Christ, this work commencing with the earthquake of Zech. 14: 4, 5. In Verse 10 it is stated "all the land shall be turned into a plain . . . and it shall be **lifted up.**" The country now is hilly with deep fissures, and not at all suitable for its future uses. This preparation of the country must precede the erection of the New Jerusalem and the New Temple, hence these Works cannot commence until after Christ's return. Palestine will be a veritable hive of industry during the Era of the day of preparation. Its extensive works will present an effective remedy to existing economic troubles, an opening for absorbing the willing and suitable workers of all lands. Zech. 8: 9-12.

The necessity for a period of time after Christ's Appearance at Jerusalem, and before the full establishment of the Kingdom with the whole of its mas-

sive machinery of Government in full working order, can be readily recognised. The delivery of the King's Three Proclamations in all Lands: the wonderful and Universal operations of the Harvest: the accomplishment of the Second Exodus of Israel out of all Countries, and the erecting of the Divine Tabernacle in Palestine, present the stupendous works involved in Setting up the Divine Kingdom in Universal Power on Earth.

THE SECOND PROCLAMATION.

The revealed matters of a Second and Third Proclamation make manifest the Divine intention of sending complete information concerning His purposes, to the peoples of the Earth. The Revised Version renders Rev. 14: 8, "And another, a Second Angel, saying." That some period of time elapses between this and the preceding Message, is manifest from the wording of this verse. "Another" and "followed" are intimations of a succeeding Message and period. The words "another" and "followed" reveal the inseparable connection of the Messages, that they are essential parts of a complete testimony. It is also clear that each of these Messages presents an answer to an existing situation.

The urgent need for the First Proclamation is created by Christ's Appearance, and His interference in human affairs, together with the general ignorance of mankind concerning His Coming and Kingdom. The position developed by the going forth of the First Proclamation, is that of the recognised need for enlightenment concerning the standing of existing Kingdoms and Religious Organisations. This situation is answered by the Second Message.

A cursory reading of Rev. 14: 8, might suggest that the Second Angel is a distinct or separate one from the First. As already noted in the matter of the First Angel, and as emphasised in Dan. 2: 44, there is only **One Company** of active Agents performing all services pertaining to the establishment of the Divine

Kingdom. "The Kingdom shall not be left to other people." The Angel Community delivering the Three Messages is the same Class as the One referred to in Rev. 14: 1, by the designation of "Virgins." Their personal characteristics are indicated in the use of "Virgins." This One Company of "Virgins" becomes an Angel or Messenger Community by the services rendered. Thus, the changed relationship of the same persons is indicated in these matters, and not any change of persons. The Victors and Virgins standing on Mount Zion become later the Angels of the Proclamations. In like manner, the Three distinct Messages following each other, and bringing different phases of Truth to the attention of mankind, are correctly shown in the signs of Three distinct "Angels."

Not anything is said in Rev. 14: 8, as to the standing or position of this Second Angel, this is explained elsewhere. The standing and Message of the First Angel are matters presented in the one reference, viz., Rev. 14: 6, 7. But the references to the Second and Third Angels and their Messages in Rev. 14: 8-11, make no mention of their standing and characteristics. The matter of Rev. 18: 1, 2, presents these features of the Second Angel; by comparing these verses with Rev. 14: 8, their identical application can be clearly recognised. The descending Angel of Rev. 18: 1, is the Second Angel of Rev. 14: 8.

The declaration of the fall of Great Babylon, the causes and results of that fall, are the matters treated in the Second Message. In Rev. 14: 8, the declared cause of Babylon's fall is said to be "because she made all Nations drink of the wine of the wrath of her fornication," in Rev. 18: 2, the second part of the same Message describes the condition succeeding the declared fall," and is become the habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird."

The standing and characteristics of the Second Angel are indicated in the words, "I saw another Angel come down from Heaven, having great power: and the

Earth was lightened with his glory." This Second Message is of a vastly different character to that of the First. It is unavoidably calculated to arouse hostility in and prove objectionable to many in the Universal audience. Exposing and denouncing a Religious Organisation existing as the true Church of Christ for Centuries, is not an attractive Message to the authorities and adherents of that Church. To all others outside of Great Babylon, the Message will bring remarkable enlightenment and appreciative acceptance and approbation.

"Coming down from Heaven having **Great Power**" is unmistakable. The Messengers have all requisite authority to compel attention to their Message. This "Power" is not, of course, recognised by their audience. Its imperceptible use secures the attention of Authorities and Religious Leaders, together with that of ordinary people, and hinders all in authority from evading or in any way avoiding hearing this exposure of Great Babylon.

In Apostolic days, and as forecasted by Christ in Mark 13: 9, "Witnessing to the Nations" included testifying "before Kings and Authorities." This appearing of the Witnesses included arrests and trials as of criminals or evil doers. Paul's appearance before the Jewish Council, the Roman Governors, and the Emperor Nero, illustrates the standing of those first Witnesses before Councils, Kings and Authorities. The "Power" was with the Earthly Authorities then. But in this coming witnessing of the Second Angel Community, no arrests nor trials are in any way involved, and all "power" is with the Messengers.

"The Angel coming down from Heaven" is a description of the "Sign" seen by John, and not of the actuality intended by the sign. This "Heaven" of the Second Angel's standing is higher than the "Mid Heaven" of the First Angel's position. The Second Angel is more than a Preacher, he not only announces the Divine estimate of Great Babylon, and the fact and cause of her fall, but manifests the standing of an

authoritative Judge, and this, not only of actions, but of hidden motives, conditions and designs. The "Heaven" of the Second Angel is the domain of Authority. He "comes down" from this invested with "great power." These operations are on the Earth, and the Messengers accomplishing them are present in every Country.

This "great power" is not used to compel acceptance of the Message. Faith in and obedience to Divine Truth are never compulsory. Miraculous works have often been used as evidences to faith, but never as compulsory means to belief.

"The Earth was lightened with his glory." Rev. 18: 1. The "glory" is evidently personal, "**His** glory." Universal appreciation of the attractive characteristics of the Messengers is indicated in these words. No exceptions to this universal admiration are mentioned. Great and wonderful grace is given the Messengers in the estimation of humanity, and this notwithstanding the distasteful character of their Message to a section of their audience.

Past history provides some illustrations of the principle underlying the matter of "the Earth was lightened with his glory." Generally, the delivery of any message to others which is in conflict with existing prejudices, and especially religious ones, exposes the messenger to bitterness or insult, and to misrepresentation of character. Every advocate of unpopular ideas has to pay this price in some form or other. But special occasions have brought remarkable exceptions. The experience of Moses in Egypt while the Plagues were being inflicted upon the Egyptians is one striking illustration. "See, I have made thee a god to Pharoah," Exod. 7: 1. "And the Lord gave the people (Israel) favor in the eyes of the Egyptians. Moreover the man Moses was very great in the sight of Pharoah's servants, and in the sight of the people." Exod. 11: 3. And all this, notwithstanding the infliction of the Plagues by the hands of Moses, and the exemption of Israel from the Plagues.

The Ministry of Jesus is another illustration. In spite of the adverse influence of the Scribes and Pharisees the responses of enthusiastic admiration from the subjects of His Ministry were many, and at times almost irresistible. Probably scores of thousands of diseased and demented persons were healed by Christ, and all these were enthusiastic in their admiration of Him. Such references, as Matt. 12: 15, Chapt. 15: 30; Chapt. 19: 2; Luke 6: 17-19, suggest the immense numbers receiving healing from Him, and Scriptures of the class of Luke 5: 26; Luke 7: 16, show the results. The thronging multitudes of His Ministry and attending Him on His last visit to Jerusalem and hailing Him as He rode into the City, were all apparently enthusiastic in His cause. But the awful loneliness of Christ in the closing scenes of His life, with not one grateful or sympathetic voice lifted in His cause and defence, presents the most pathetic scene of its kind in history. John 16: 32.

The final experiences of Moses and Israel with Pharoah and the Egyptians, is also a powerful illustration of how personal admiration resulting from external causes can quickly change. The Egyptian pursuit of Israel reveals the extreme recoil from the condition of admiration. Exod. 14: 5-9.

Impossible situations are never presented in the Scriptures. The enlightening of "the Earth" with the glory of the Second Angel is accomplished without the introduction of any complications. Those in the universal audience whose admiration of the Messengers is associated with the acceptance of their Message, will retain their exalted estimates of Christ's Messengers, and only these. With one section of their audience there is a duplication of the reaction with Pharoah and the Egyptians in their attitude to Israel. With the ending of the Second Message, all favorable impressions of the King's Messengers fade away from the minds of these persons, and only the memory of the denunciation and exposure of their Religious Organisation remains.

“And he cried mightily with a strong voice.” Rev. 18: 2. This is connected with the manifestation of the “great power” of Verse 1, and is a vivid description of how the Message is delivered. In Rev. 14: 6-9, a “Loud Voice” is associated with the First and Third Messages, but no mention is made of the nature of the Second Angel’s Voice. This omission suggests the different character of that Voice, and this idea is confirmed by the reference to a “Strong Voice” in Rev. 18: 2. The terms “strong and loud” have a distinct meaning, both in Greek and English. Much more than that of making itself heard by all addressed is involved in the use of “strong” in description of the nature of the Second Angel’s Voice. Impressiveness, solemnity, and intense earnestness are indicated in its use. A critical era exists during this Second Message, and this is fully realised by the Messengers, and is manifest in their manner. The theme of their Message is solemnly important, and the issues tremendous. “And he cried mightily with a Strong Voice.”

The Fall of Babylon the Great, its causes and results, constitute the theme of the Second Message. The making manifest Universally of the complete downfall of this Great Religious Organisation of some Thirteen Centuries, is associated with a complete exposition of all matters connected with its uprising, dominion, continuance, why it was permitted to exist, and the existing real state after its fall. This masterly exposition will produce universal wonder, as stated in Rev. 17: 8. The matter of Babylon the Great is not a simple or easily understood subject in all its diverse phases, even though the identification of the Organisation is easily possible to every Bible Reader. Students who have given most attention to the subject have learnt how vast its proportions are. The Second Message will make available to all mankind such wonderful information in this connection, as to exceed all known on the subject by any mortals during the present order.

The declaration of Rev. 17: 8, "them that dwell on Earth shall wonder," discloses how in some direction this Great Babylon has a universal application to Heathendom as well as to Christendom. The matter of her declared fall, the exposition of what she was before that fall, affects all living on Earth and causes them to wonder. It appears clear from the several references to this matter of the Second Message, that the full exposition presented will not only reveal the **Direct** influences of Great Babylon on the Western Nations of the Earth and in lands missioned from Europe, but will embrace also a full explanation of Universal Idolatry and Paganism as **Indirect**, but connected associations, and thus as comprehending the Eastern Nations, or the Continents of Asia and Africa.

It appears necessary at this stage to interrupt our investigations of the Second Message, and take up the consideration of Prophetic teaching on the subject of Great Babylon. The succeeding Chapter will, therefore, be devoted to the subject of Babylon, and a resumption of the Second Message follow.

CHAPTER 7.

GREAT BABYLON.

Identification in Prophecy. Differences in Visions of Daniel 2nd and 7th Chapters. The Man of Sin, Antichrist. Other Important and Connected Phases. The Healing of the Deadly Wound. The Two Horned Beast of the Earth. The Image to the Beast. Succeeding Dark Days. The French Revolution Era. The New Era, Time of the End.

IDENTIFICATION IN PROPHECY.

A full exposition of who or what Great Babylon is will be presented to humanity in the 2nd Angel Message. Those delivering that exposition have all learnt during their earthly lives the Divine Teaching identifying that organisation. Their lives down to death were a protest against Babylon's teachings and practices.

The same means of information are available to us as to them, and the importance of obtaining this is so great that the possession of this information is referred to as practically an essential to "reigning with Christ." Rev. 15: 2; Rev. 20: 4. Obtaining the victory over the Beast and his image" is impossible apart from a recognition and identification of the organisation referred to.

So far as the New Testament is concerned the term "Great Babylon" is only used in the Apocalypse. It is there employed as a mystical Name. It is not the proper name of that which it refers to. If it was the proper or literal designation of any earthly organisation, then no difficulty could exist in regard to identification. Ignorance would be impossible with the peoples of the Earth. If there was any City or

organisation on Earth exercising universal power in the secular and religious domains, during the Centuries since John wrote the Apocalypse, and bearing the name of Great Babylon, then no special feat of wisdom would be involved in finding or locating it.

No City of historic renown or universal power has existed on Earth and been known as Great Babylon, since the historic city of that name situated on the River Euphrates, subsided into dust and oblivion. Certainly no secular or religious organisation has acknowledged itself to be the "Great Babylon" of the Apocalypse. The utmost aversion is shown by all organisations to this designation. Obviously then, if Great Babylon exists and has existed for Centuries, she is only known and recognised by those identifying her from prophetic outlines and forecasts. These marks of identification also disclose, as to whether or not Great Babylon is yet to be developed, or has existed for long Centuries and still fills her dominant position.

The designation "Great Babylon," was one of the many signs or symbols shown to the Apostle John. This does not permit of question or denial. It was the Name on a woman's forehead. This woman was shown to John, and was explained as being only a sign. No such woman as this has ever lived. Rev. 17: 3-6. "A woman sit upon a scarlet coloured beast and upon her forehead was a name written"; Verse 18 explains that the **Woman** was only a sign of something else, "and the **Woman** thou sawest is that **Great City**."

A "City" was signified by the woman with the name on her forehead; not only **A City**, but "that **Great City** which reigneth over the Kings of the Earth." This great City of which the woman was only a sign, was not only in existence at the time John received the Apocalypse, but she was "Mistress of the World." She reigned over the Kings of the Earth.

Only One City in the first century of the Christian Era filled this position; that one City did fill the position, and that City was **Rome**. The Apostle John was shown in other signs when and how this mystical Name of "Great Babylon" would be associated with

the City of Rome; these signs clearly indicated that some centuries were to elapse from John's times or the 1st century before the Metropolis of the world would be the seat of the Mystical Babylon.

These other signs are presented in Rev. 17: 9, 10. The Seven hilled city of Rome is indicated by the 7 Mountains. She is a City of 7 hills and she was the Mistress of the world at the time this Revelation was given. The Seven Kings (Verse 10) are evidently not individuals, but "Heads" (Verse 3) or dynastic forms of Government. This is further confirmed by the explanation, "five are fallen, one is, and the other is not yet come." These signs can be readily understood. The Imperial phase, or Pagan Emperors, in authority at the time John wrote, was the 6th form of Government associated with the Roman Empire or Republic. The Regal, Consular, Dictatorial, Decemviral, and Tribunital, preceded the Imperial. The authority of Pagan Emperors was the Sixth Head, or "the One that is," of Rev. 17: 10. This Sixth Head continued to the period when Constantine, the first professedly Christian Emperor, was sole ruler of the Roman Empire. A.D. 324. The Seventh Head can be regarded as applying to the New Imperial phase of Christian Emperors, from A.D. 324 to A.D. 476, when the last Emperor of Rome was defeated, deposed and banished by Odoacer, the leader of the Herulian Goths.

The Kingdom of the Goths succeeded the brief reign of Odoacer for some 60 years, administered by Theodoric and his successors.

The Imperiality of Rome passed away in A.D. 476. The Government then destroyed was that of Christian Emperors, this must be the 7th Head, or the "One not yet come." (Rev. 17: 10) in John's times.

Expositors who regard the Gothic Kingdom at Rome as the Seventh Head, are agreed that the Imperial Head is referred to in Rev. 13: 3; the Seventh Head of the Dragon and of the Beast are identical, viz., Emperors.

By the middle of the 6th Century A.D., all Imperial and Kingly rule was gone, the City was in the power

and under the authority of the Bishops of Rome. Its Imperial greatness had for centuries been regarded (by the Bishops of Rome, chiefly) as adding dignity and authority to the Bishop of the Christian Church in that City.

The decay of the Empire, and the removal of the Kingdom of the Goths, prepared the way for the realization of the fond dream of supremacy and universal authority indulged by the Bishops of Rome.

All students of the Apocalypse have noticed the Masculine and Feminine pronouns employed in describing the various Organisations referred to by the designations of "Beast, Image, False Prophet, and Babylon." Some modern Expositors regard these masculine and feminine pronouns as indicating distinct powers or organisations. In Rev. 13th Chapter all the several "beasts" are spoken of as "he, his, him," while every reference to "Babylon" is associated with feminine pronouns. But careful examination will reveal how only One Organisation is intended in these, although it will also show that apart from the unity in the matters mentioned, the "Beast and Great Babylon" are distinct powers. In one Section of the Apocalypse the "Woman Babylon" is shown as carrying out exactly the same policy and as having the same power over all mankind, as the masculine "Beast" of another Section, and this, during one and the same period. In Rev. 13: 7, it is said, "and it was given unto **him** to make war with the Saints and to overcome them." (This text, together with Dan. 7: 21, 25, is applied to the period of a future Personal Anti-Christ's first appearing by the advocates of the "literalist" theory, and this, notwithstanding their contention that **All** the Saints will be removed from the Earth before the presumed Anti-Christ's coming. How then can he "make war on them and overcome them"? In Rev. 17: 6, John writes, "And I saw the **Woman** drunken with the blood of the **Saints** and of the Martyrs of Jesus." These are the same "Saints" as those of Rev. 13: 7, and the last clause of this 7th Verse is identical in significance with those describing the universal auth-

ority of the "Woman Babylon." "Power was given him over all kindreds, and tongues, and Nations." In Rev. 17: 1, 15, this "Woman" is shown as "sitting upon many waters," these are explained as signifying "Peoples, Multitudes, Nations, and Tongues."

The identity is unmistakable. The inseparable unity in the **One Policy**, of the Beast and the Woman, during the period when "making war on the Saints," and tyrannising over humanity obtained on Earth, is disclosed in the powerful sign of Rev. 17: 3, "And I saw a Woman sit upon a scarlet coloured Beast." Here the Masculine and Feminine phases are shown as inseparable in the matter indicated. The Beast of Rev. 13: 1, 7, etc., is identical with that of Rev. 17: 3. The Woman directs its course and actions, and makes it accomplish her will. All the power required in the carrying out of the Woman's policy and the enforcing of authority, is provided by the Beast, or Secular power. No more complete explanation of this matter could be given than that provided in this "sign."

We have already considered the signs which show the stage of Roman History when Great Babylon became associated with the City of Rome, Rev. 17: 10, 11. It was after the passing of the Seventh Head, or form of Government. This was in A.D. 476. In A.D. 533 the Emperor Justinian, of the existing Eastern Empire, issued an Edict conferring the titles and prerogatives of Universal head of all the Christian Churches, on the Bishop of Rome and addressing him as "Your Holiness." A further decree to the same intent was issued by the Emperor Phocas in A.D. 606.

From the Sixth Century the City of Rome declined from its former glory. The Empire was gone of which Rome was the proud Metropolis. She was now the Second City of the World, Constantinople the Metropolis of the Eastern Roman Empire, was the First. Thus Rome became the "Seat" of the Mystical Babylon by the authority of Roman Emperors, "And the Dragon gave him his power, and his seat, and great authority." Rev. 13: 2. The "Dragon" was a symbol of the Imperiality of the Roman Empire. The matter of Rev.

17: 11 presents further evidence concerning the removal of the Seventh Head of the Western Empire, before Great Babylon could be established in Rome. This New dominion of the Pope was to be an Eighth Head. "Even he is the Eighth and is of the Seven."

DANIEL'S PROPHETIC FORECASTS.

All Bible Students know that the Roman Empire was the Fourth and last of the Earthly Kingdoms alluded to in the two visions of Daniel's Prophecy. Dan. 2: 40; Dan. 7: 7, 17, 19. The matters of these Chapters are not only in agreement with those in the Apocalypse, but present particulars that make the latter even more intelligible. The Fourth Beast of Daniel's Prophecy is the same Secular power as the several Beasts mentioned in the Apocalypse.

In the vision of Dan. 7th Chapter, very limited space and attention is given to the Three Empires shown in the signs of Verses 4-6; Babylon, Media-Persia, and Greece. The Fourth Empire is shown as of overshadowing importance. Its diversity "from all the Beasts that were before it" is not only stated, but in Verse 7 one feature of this diversity is specified, "and it had ten horns." In treating on these "horns" in Verse 8, further peculiarities are mentioned. "I considered the horns and behold there came up among them another Little Horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were Eyes like the eyes of man, and a Mouth speaking great things."

The Apocalypse was written nearly Seven Centuries after Daniel's Prophecy and is not a repetition of this. As noted, the Seven Heads of the Fourth Empire are the particular matters treated by John as the means of identifying the time of Babylon's appearance at Rome. Beyond mentioning the fact of the Beast having "Ten horns," John does not go into any details concerning these. All necessary information as to the general subject of these ten horns and of the "Little Horn," is supplied in Daniel's writings.

The Fourth Beast is the only one referred to in Dan. 7th Chapter as having Horns on its head. The "Head" of any living creature controls the actions and directs the movements of the body. Seeing that the "Body" of the Fourth Beast was a symbol of the Roman Empire, then the "Head or Heads" and later the "Horns," were signs of the Governments, the Ruling Authorities of the Empire. The "Ten horns" are contemporary with the Eighth Head and not with the previous Seven. In Daniel's Prophecy there is no mention of the Seven preceding Heads of the Beast but only of the One with the ten horns. Dan. 7: 19, 20.

The signs of the Ten horns indicated the dividing of the previously consolidated Body, or Empire, into Ten smaller dominions and Royalties, and the appearance of the "Little Horn" amongst these, with its special endowments of "Eyes and a Mouth," was a powerful sign of an entirely New Phase of Empire. It was while "considering" the ten horns as they arose, that the Prophet's attention was rivetted on the succeeding appearance and characteristics of the "Little Horn" with Eyes and Mouth, an Eleventh Horn. It was the only one of the eleven specified as being "Little," it appeared after the others had arisen, three of the preceding Ten were "plucked up" to make room for it, and it was the only one of the eleven with "eyes like the eyes of man, and a mouth speaking great things." The extraordinary signs of Human Eyes and a Speaking Mouth in a Horn on a Beast's Head, can be readily seen as indicating something most exceptional. Not only was the Fourth Beast "diverse from the Beasts that were before it," as stated in Dan. 7: 7, 19, but as stated in Verse 24, this "Little Horn" was "diverse" from the other Ten Horns of the same Beast. It was the "eyes and mouth" that were responsible for this "diversity."

Having "eyes" it could see the other horns, and could not be seen by them since they were without eyes. Having a Mouth that could speak great things to other Horns without speaking mouths, there is indicated the **commanding** character of the speaking,

together with the complete absence of any form of deliberative discussions in which all concerned could take part. The eyes of a Beast in a Horn on a Beast's Head would make their possessor a "Watcher" to the other horns that were sightless, but the "eyes like the eyes of Man" in the "Little Horn," made him also to be the author of a far seeing Policy for the others to accomplish. The Human eyes of this "Watchman or Seer" with their reasoning or far seeing powers, showed that Human affairs were intended by the signs. The "Mouth" of the little horn unlike the "eyes" is not compared with the Human. The only particular in which there is any similarity is in the matter of speaking, "a mouth speaking great things." These Commands to the other "Horns" are not the only "great things" spoken, for in Dan. 7: 25, they are shown as reaching to "great words against the Most High." Beyond stating the existence; the great and blasphemous speaking ability of this "Mouth," Daniel does explain, but in Rev. 13: 2, the description given is, "and his mouth as the mouth of a Lion." The "great things" were roared forth without reasoning or permitting of reply. Thus, the only Human feature of the Mouth was ability to speak.

The remarkable correspondence between Daniel's Prophecy and that of the Apocalypse, and of both with History, is revealed in the time or stage when the Ten horns with the "Little horn" appear. John was shown how after the passing of the Seven Heads the Ten horns appear in power. In Rev. 13: 1, these Horns are shown as being crowned, or as having dominion. As revealed in Rev. 12: 3, so long as the Heads were Crowned the Horns were without dominion. Daniel's forecast is in agreement. In Dan. 7: 8, the appearing of the Little Horn succeeds that of the other Ten, and the characteristics of this Little Horn are exactly the same as those of the Beast of Rev. 13th Chapter, the Beast that appears at the time when the Horns are Crowned. As already noted, Daniel does not mention the Seven Heads of the Fourth Beast, but only the one with the Eleven horns. On the other

hand John does not refer to any "Little Horn" even when mentioning the Ten, but presents exactly the same matter in outlining how Great Babylon became an Eighth Head. Rev. 17: 11.

The commotions in Western Europe after the fall of the Empire, resulting in the appearance and settlement of New Kingdoms in the domain of the deceased Empire, is one matter of fulfilled Prophecy. The Second, relating to the uprising of the "Little Horn" during the same period, is shown by history as realised in the establishment in Rome of the New Organisation of Papacy, and the gradual absorption of control and authority over all European States by this New Ruler, is also a matter of history.

The Third feature of Dan. 7: 8, 20, 24, relating to the removal, or "plucking up," of Three of the Ten Horns to make room for the "Little Horn," is so prominent in the history of the 5th to the 8th Centuries that it is surprising how any Student can fail to observe it. It is manifest that the Three Horns "plucked up" were not only in Italian Territory, but were there before the Papal Kingdom arose. It is also clear that all these "Three Horns" were quite separate from the deceased Empire, they could not be both Heads and Horns. The Horn of the Vandals was the first to be "plucked up," and shortly afterwards and by the same means that of the Ostrogoths, the Second "Horn." In the same year as the Emperor Justinian appointed the Bishop of Rome "Head of the Universal Church." A.D. 533, he sent Military forces to destroy the Vandal power and Kingdom. When this was accomplished similar steps were taken for the subjugation of the Goths in Italy, and in 553 the end of their Kingdom came. The "Third Horn" to be plucked up was that of the Lombards whose presence and power in Italy was strengthened by the removal of the Vandals and Goths. It was not until the Eighth Century that this Third "horn" was taken out of the way, and the Kings of the Franks, Pepin and Charlemagne, not only removed all traces of the Lombard Kingdom, but presented to the Pope as a

Perpetual Donation the estates of Ravenna, Aemelia, and Lombardy.

The following reference is made to this matter by the Author of "The Decline and Fall." "In this transaction, the ambition and avarice of the Popes have been severely condemned. Perhaps the humility of a Christian Priest should have rejected an Earthly Kingdom which it was not easy for him to govern without renouncing the virtues of his profession. The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian Bishop invested with the prerogatives of a temporal Prince; the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the Palace of Ravenna."

This "splendid donation" remained in the possession of Papacy from the 8th Century until 1870, when it was incorporated in the Kingdom of Italy. The three horns of Dan. 7: 8 were so effectively "plucked up by the roots" that they have never re-appeared in human history. The removal of these "three horns" left the remaining States of Western Europe as Seven in number. Thus, the Papal Empire was not only the Eighth Head at Rome, but was the Eighth, as well as Chief, amongst the "Horns" of the former Empire.

Many Students of Prophecy who have noticed this past phase of the Ten horns, as associated with the uprising of the "Little horn" and the removal of three other horns, have apparently failed to note an equally important future appearing of these Ten Kingdoms. In this Second Appearing there is no mention of any "Little Horn" and there is not any "plucking up" of the Three horns. The whole Ten are there, and the previous "Little Horn" is the "Beast" forming the Confederacy with these. It is to this future Appearing that "literalist" expositors refer. By failing to appreciate the fulfilment of Dan. 7: 8, 20, 24, in the period ending with the 8th Century A.D., they wrongly associate the First Appearing of the "Little Horn" with this Second and Future Ap-

pearing of the Ten Horns. In Rev. 17: 12-14 there is outlined the matter of the Second Appearing of the Ten Kingdoms. The only feature of similarity with the matter of Dan. 7: 8, 20, 24, is that Both refer to the Ten Kingdoms with the same dominating Power in their midst. But two distinct Appearings of these Kingdoms are referred to in the two Prophecies, and the First Appearing of the Ten is the same of the "Little Horn," and only with **this** is there any "plucking up" performed.

The Second Appearing of the Ten Kingdoms is during the last "Hour" of this present Age, "the Hour of Judgment," and **All** the Ten are there and Confederate with the Beast. In Rev. 17: 12, John writes, "These receive power **One Hour** with the Beast. That this "one hour" is identical with that of Rev. 14: 7, and applies to the closing period of the Age, is manifest from the declared fact of Rev. 17: 14, that the Lamb is on the **Earth** again. "These shall make war on the **Lamb**, and the **Lamb** shall overcome them." Words could not state more clearly than these do that the "Hour" of Rev. 17: 12 is the epoch of the Lamb's presence on Earth, the "Hour of Judgment." No such outlines of operations against the **Lamb** are presented in Daniel's forecasts of the First Appearing of the Ten horns with the Little horn, "Making war with the **Saints**" was the result of this Appearing.

The Beast of Rev. 17: 13 is not a New power arising during the last hour. It is **not** of the Beast, but of the Second and Final Appearing of the Ten Kingdoms, and of their Confederacy, that the matter of Rev. 17: 12 applies, "Which have received no Kingdom as yet, but receive power one hour with the Beast." The times of the Beast have already occupied more than thirteen Centuries.

Full recognition of the force and application of Rev. 17: 12-14 to a Second Appearing of the Ten Kingdoms, is brought by contrasting this reference with those of Rev. 13: 7; Dan. 7: 21, both of which manifestly apply to the first Appearing. "And it was given unto him to make War with the **Saints** and to over-

come them. The same horn made War with the Saints and prevailed against them." The application of these to the one matter is apparent to any Reader. Now contrast these with the words of Rev. 17: 12-14. "These shall make War on the Lamb and the Lamb shall overcome them." These two Wars are at different times and have vastly different results. Making War on the Saints which resulted in the overcoming of the Saints, succeeded the First Appearing of the Ten Kingdoms with the "Little Horn" in their midst: making War on the Lamb which results in the Lamb overcoming, succeeds the Second Appearing both of the Lamb and of the Ten Kingdoms in Confederacy against Him.

Nothing could be more striking than these contrasts and distinctions. It is not possible for any honest Reader not to recognise them. Making War on the Saints and overcoming them is a distinct matter, at a different time, with a vastly different result to the still future War against the Lamb. The advocates of the theory of the Appearing of an Individual Anti-Christ have evidently failed to notice, first, that Anti-Christ's operations have been shown for Centuries in the War against the Saints, and in his Overcoming them, Rev. 13: 7, Dan. 7: 21; second, that the only War succeeding the Second Advent, and the Second Manifestation of the Ten Kingdoms, is against the Lamb. Thus any suffering to any human beings from this final War are inflicted not by Anti-Christ, but by Christ, and upon those peoples "Making War against Him," and resisting the establishment of the Divine Kingdom.

In the last Chapter of this Work considerable attention is devoted to this War against the Lamb and its outcome. It is therefore sufficient to point out here how both these Wars are against Persons. The Prophetic forecast of the War against the Saints (realised in past Centuries) is in exactly similar terms to those outlining the still future War against the Lamb. Rev. 13: 7, Rev. 17: 6, Dan. 7: 21, are not more emphatic than Rev. 17: 12-14; Rev. 19: 19-21. As made abund-

antly manifest in history, the "War against the Saints" did not consist in mere arguments over conflicting principles by opposing disputants; it was against the liberties and lives of Persons, and of communities of persons, and was made for their conquest, overthrow and destruction. "Making War on the Lamb" is against a **Person on Earth**, and is the outcome of rejection of His claims and demands, and reveals a determined attempt to resist them.

A final matter of correspondence in these two wars is presented in the manifest fact that the Anti-Christ in persecuting, oppressing, and destroying persons and communities regarded by him as "Heretics," did not believe that these were the "Saints and Martyrs of Jesus." Exactly the same applies in regard to this coming "war on the Lamb." Those originating that war, and all those taking active part in its development do not believe that the **person** they are opposing is the Lamb. They believe **Him** to be an Imposter, and Anti-Christ. But "making war on the Lamb" is against a **Person**.

In most lists compiled by Expositors of Prophecy of the Ten Kingdoms arising in Europe after the fall of the Western Empire, the Anglo Saxons in England are included as one. This would appear to be wrong. All these "Kingdoms" were not only European, but supporters of Papacy, for what is true of the Second is true also of the First Appearing of these Kingdoms, "These have one mind, and shall give their power and strength unto the Beast." Rev. 17: 13.

This certainly does not apply to the founders of the British Nation. At, and for Centuries after the fall of the Roman Empire the British People were a distinct "World" to that of Europe. "While Italy was ravaged by the Goths, ". . . the British Island **separated** itself from the body of "the Roman Empire, . . . The independence of Britain was "soon confirmed by Honorius himself, the lawful Emperor of "the West, and the letters by which he committed to the "New States the care of their own safety, might be interpreted as an absolute and Perpetual abdication of the exercise "and rights of sovereignty. Britain was irrecoverably lost. ". . . Seven independent Kingdoms were agitated by perpetual "discord, and the British World was seldom connected, either "in peace or war, with the Nations of the Continent." (Decline and Fall.)

DIFFERENCES IN VISIONS OF DANIEL, SEVENTH AND SECOND CHAPTERS.

The importance of the Fourth or Roman Empire over all its predecessors is emphasized in the space devoted to its exposition in Daniel's Prophecies, and this is in a manner duplicated in its place in history. Not more than 500 years were set apart and comprehended in the history of the Three Imperial dominions of Babylon, Persia, and Greece. The history of the Fourth Empire, the Roman, already spans over twenty centuries, and the civilized Nations of the World of to-day are generally the descendants of the same Empire. In the Prophetic vision of the Four Beasts of Daniel 7th Chapter, only one verse is devoted to the setting forth of the particular marks of identification of each of the Three Empires preceding Rome, while nine verses are wholly set apart in the delineation of the Fourth, and Last of Gentile Empires.

The reason for this prominence in Prophecy and overshadowing place in History of the Roman Empire, is not to be found in its secular aspect, but in the ecclesiastical features. It is evident to the Student of Prophecy that this phase is responsible for its long

Religiously, and notwithstanding the fact of Papal dominion during certain periods of British history, the British Nation has not been a Voluntary supporter nor a National Asset of Papacy. The Christian Church in Britain dates from the First Century A.D., and not, as many suppose, from the mission of Augustine in A.D. 597. "From these facts of history we must arrive at the following conclusions. That, in the First Century Christianity was established in England; that in the Second Century the Church in England was a prosperous Church; that in the Third Century she was a persecuted Church; that in the Fourth Century she took her place as a Christian Church in the 'Council of Arles.' A.D. 314; that in the Fifth Century she was purging herself from heresy, and that in the Sixth Century she took her stand on the ground of determined Protestantism." (Literary remains, F. W. Robertson.)

The British Nation is not one of the "Ten Horns of the Fourth Beast," and has not any part in the policy, nor any place in the past and future Appearings of the Kingdoms, signified by these "horns."

continuance, and for its dominance over humanity for the greater part of its history. The Three first Empires were Pagan in Religion. The Fourth, for nearly a thousand years, was also Pagan, but became for the greater part of its history, the claimed earthly representative of the true God, the possessor and exponent of Christianity.

The vision of Daniel Second Chapter is the substance of the dream of the great King Nebuchadnezzar, in the second year of his reign. The vision of the Four Beasts of Daniel 7th Chapter, is the matter given to Daniel himself in the third year of Belshazzar's reign, some 54 years after the dream of the great King. The necessity for giving this second vision of Gentile dominion indicates that the first vision did not complete the Revelation of all involved in this. Important features of truth not even faintly suggested in the dream of the King and its exposition by the Prophet, are presented in the matters of Daniel, 7th Chapter, and these in turn serve to intensify the tremendous truths bound up in the Metallic Image and its historical forecast.

The same general subject of Gentile dominion on Earth, from the beginning of Nebuchadnezzar's reign to the establishment of the Kingdom of God on Earth, is treated in both Chapters and visions. The Four Metals comprising the Image of Daniel 2nd Chapter, signify the same as the Four great Beasts seen by Daniel as arising out of a disturbed sea. Dan. 7: 1-3. The Kingdom of God set up at the epoch when the Ten Kingdoms of the Fourth Empire are in power, of Daniel 2: 40-44, presents exactly the same climax as that of Daniel 7: 17, 18, 27.

The design of the vision of Dan. 2: 31-44 is manifestly to outline the succession, full extent, and final standing of the Kingdoms of men on Earth, from the time of the dream to the appearance on Earth of the Divine Kingdom. There is not any treatment of details, or of such matters as would be impossible of reasonable presentation, in the signs of a human figure with the bodily parts made of four metals.

The succession of the Four Empires represented by the Four metals is not only shown in the image itself, but is declared definitely in the exposition by the Prophet. (Dan. 2: 37, 39, 40.)

The dream was not only given by Divine influence and direction, but it was also given as an answer to certain earnest queries and meditations in Nebuchadnezzar's mind. Note Daniel 2: 29, "As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter, and He that revealeth secrets maketh known to thee **what shall come to pass.**"

A powerful illustration of the nature of these thoughts arising in the King's mind is presented in Mr. Rawlinson's book. This Author, in presenting a translation of the writings of Nebuchadnezzar, found on tablets and cylinders in the ruins of ancient Babylon, gives, amongst others, the following sentiments of this King of Babylon. "Nebo the strengthener of his children, he who ministers to the gods, and Mero-dach, the supporter of sovereignty, may they cause My work to be established for ever. May it last through the seven ages. May the stability of My throne, and the antiquity of My Empire, secure against many strangers, and triumphant over many foes, continue to the end of time."

Such thoughts as these were evidently surging through the King's mind, as he reclined on his bed on that eventful night when the metallic human figure arose in the dream given him. It was the Divine answer to the King's thoughts, as well as the Divine forecast of "the times of the Gentiles," and their climax. The matter of the King's dream when expounded by the prophet revealed that Nebuchadnezzar's desires and ambitions were not to be gratified. His Kingdom was to last seventy years. Neither Babylon nor its king were to be eternal.

Daniel's exposition of the dream of the Metallic image explained that a succession of four Kingdoms was intended from the head down to the feet and toes. The first Kingdom was shown in the golden head "Thou

are this head of gold." (Dan. 2: 28.) This first Kingdom was in existence and power before any of the three succeeding Empires.

Nebuchadnezzar's reign thus marked the commencement of the definite period set apart by Jehovah for these Four Empires, or for this great Kingdom of men in its four subdivisions. These "Times of the Gentiles," referred to by Christ in Luke 21: 24, were signalised and indelibly marked in their commencement by a Divine illumination being sent to the Head of the then coming Kingdom of Men. The record of this dream of the King of Babylon and its exposition by the Prophet was embodied in Divine Prophecy as a testimony to all coming generations.

As far as a composite human figure, representing the central thought of one great dominion in a succession of four great Empires could do so, the general characteristics of these Empires are revealed in the four parts of the human figure made of the different metals.

The order of succession from the head to the feet, or from gold to iron and clay, showed inferiority in each succeeding Kingdom. (Dan 2: 39.) The characteristics became more beastly in the succession until the fourth Empire is given the unenviable notoriety of being not only "dreadful and terrible," but "diverse from all the beasts that were before it." Dan. 7: 7.

It is remarkable, and significant too, that the mystical name of the last phase of the fourth Empire, represented by the feet and toes of the Image, is the same as the proper name of the Head, the first Empire, viz., "Great Babylon." Both extremities of the metallic image bear this name. It is because of the developments in the fourth Empire of a religious organisation, that "dreadful, terrible and diverse from all other beasts" apply.

The extraordinary idea held and taught by Advocates of the "literalist" theory that the Great City Babylon, of Rev. 18th Chapter, describes and applies to the revived and restored Historic City on the Euphrates, is without any evidence or support in the

Scriptures. The mystical and not historical Babylon is treated in the Apocalypse. The matter of Rev. 18th Chapter outlines the complete downfall and destruction of the great organisation, treated in its rise, development and dominion, in the preceding chapters of the Book.

A comparison of Rev. 17: 1-6, 18, with Rev. 18, 2, 6, 20, 24, abundantly proves that the same "Babylon" is referred to in both Chapters, and that this organisation has existed and held dominion on Earth, during the Centuries since the first Advent of Christ. The "Apostles, Saints and Martyrs," referred to in Rev. 18: 6, 20, have all lived and died since the First Advent. With all her faults Historic Babylon was not "drunken with the blood of the Saints and of the Martyrs of Jesus," like the Mystical Babylon of the Apocalypse. Only one Great Babylon is referred to in the Apocalypse, and it is on account of the war against the Saints, and as the result of her war against the Lamb, that her overthrow and destruction comes.

The vision of the metallic image presents the succession and degeneracy of the Four Empires, in the first and general view. But a final phase is presented when the feet and toes are added, for it is during the dominion of the Kingdoms represented by these ten toes that the Kingdom of God is established, and it is by violence that this Kingdom is set up. Dan. 2: 34. This "violence" only affects the Kingdoms represented by the ten toes, because they alone show an attitude of resistance, as suggested in the dream and by the words of Dan. 2: 31, "Stood before thee." Iron and clay feet and toes forbid the representation of rapid locomotion, or violent action. "Stood before thee" is therefore appropriate. This final phase is included in the declared Divine illumination of Dan. 2: 29, "As for thee O King, thy thoughts came into thy mind, what should come to pass hereafter: and He that revealeth secrets, maketh known to thee what shall come to pass."

In view of the manifest fact that the ten toes of the Metallic image present the stage of human govern-

ment and history existing at the Second Advent, then, the second vision of Gentile dominion of Dan. 7th Chapter can be seen as filling in the long period of the divided state of the Roman Empire, from A.D. 476 to the Epoch of Christ's Advent. The chief matters requiring further elucidation concerned the Fourth Empire, signified by the iron legs, and feet and toes of iron and clay. The matters of Dan. 7: 4-6 are, of course, of great importance as presenting further marks of the various characteristics of the Three Empires, of Babylon, Persia, and Greece, signified in the bodily parts of the Metallic Image from the Head down to the Legs. But the Prophet expressed his strong desire for further information concerning the Fourth Beast. "Then I would know the truth of the Fourth Beast which was diverse from all others." Dan. 7: 19, and after receiving the exhaustive exposition of this Beast and its terrible dominion, he adds in Verse 28, "as for me Daniel, my cogitations much troubled me, and my countenance changed in me, but I kept the matter in my heart."

Daniel's exposition of the matter of the Metallic Image over fifty years before this Second Vision had explained how the legs, feet and toes of the Image were the signs of the Fourth Empire. Dan. 2: 40, 41, Daniel's anxiety for further information concerning these becomes easier of understanding by noting other connected matters. In Dan. 2: 28, the Prophet had explained to the King how the signs of the Image indicated "what shall be in the latter days," and in Verse 44 he had explained how the "Ten Toes" signified the Kingdoms to be in authority when these "Latter Days" arrived, and when the Divine Kingdom was being "set up" on Earth. The different stages of the two legs and feet, particularly of the latter, called for further information.

Thanks to the aid of history there is not now any difficulty to the identification of the two Iron Legs in the Western and Eastern Empires of Rome. But until the Second Vision of Dan. 7th Chapter is investigated, it is not clear as to the exact period of history

filled by the two Feet of the Image. This Second Vision also confirms the teaching of Dan. 2nd Chapter in showing how the Ten Toes only appear at the end of the Age, hence that they are identical with the Ten Kingdoms of Rev. 17: 12-14.

The introduction of the Ten Horns with the Little Horn on the Fourth Beast, of Dan. 7: 8, 20, is manifestly at a different time to the appearing of the Ten Toes of Dan. 2: 42-44, This First Appearing of the Ten Kingdoms as traced in Dan. 7th Chapter, presents a key to the stage when the "Feet" are added to the Metallic Image. The "Little Horn" period of 1260 years, or $3\frac{1}{2}$ times of Dan. 7: 25, is identical with the "Feet" (and not as many teach, with the Toes) of the Metallic Image. The whole Empire of East and West is included in these signs. The Latin and Greek Apostacies of Western and Eastern Europe and controlling the Nations of the Roman Empire, are signified by the "Feet" of the Image.

Thus the Ten Toes of Dan. 2nd Chapter are the "Latter Day" descendants of the Ten Horns of Dan. 7th Chapter arising in the Fifth Century A.D. The First Appearing of these is traced in Dan. 7th Chapter, their Second, in Dan. 2nd. The long period of Dan. 7: 24, 25, elapses between the two appearings. Without the added matter of Dan. 7: 8, 20 we could only know of the still future appearing of the Ten Kingdoms of Europe in a hostile attitude to the established Kingdom of God on Earth. But the changing history of Europe from the fall of the Roman Empire to the setting up of the Divine Kingdom, is bound up in the Prophecy of Dan. 7th Chapter. It is by the aid of this Prophecy there can be traced in history both the beginning and significance of the divided state of the previously united Empire: of the introduction of new peoples and Kingdoms by conquests: of continual changes in the maps of Continental territories, and that there can be recognised, through all these National commotions and changes, the continued presence in Europe of the "Little Horn" with the "stout looks," or the "Eighth Head" with all

power given it, unmoved by all outside changes and as much Mistress of the World as Imperial Rome was in Ancient times.

The Roman Empire became "diverse from all others" after she ceased to be Pagan and became professedly Christian. The Three Centuries of Pagan rule from Christ to Constantine were toleration personified compared to the centuries succeeding the exaltation of the Bishop of Rome as head of the Church. "The Church of Rome defended with violence the Empire which she had acquired by fraud. A system of peace and benevolence was soon disgraced by proscriptions, wars, massacres, and the institution of the Inquisition, or 'Holy Office.' The Catholic Princes of Europe connected their own interest with that of the Clergy, and enforced by fire and sword, the terrors of spiritual censures. It must be admitted that the number of Protestants who were executed in a single province and a single reign far exceeded that of the Primitive Martyrs in the space of Three Centuries, and of the Roman Empire." (Decline and Fall.)

Assyria, Babylon, and Persia held the peoples of the two Kingdoms of Israel as captives in their respective Empires. After removing Israelites and Jews from their own lands to those of their conquerors, there is not any hint of continued persecutions, tyranny, or intolerance to the Captives, on account of nationality or faith. There is every reason to believe that these peoples were permitted to worship their own God and observe His injunctions without interference from their conquerors. The experiences of the three Hebrew Princes in the extraordinary circumstances existing, and Daniel's experience in the Lion's den, as the result of envy from revengeful men, were exceptional, and only illustrate the general rule of tolerance.

It was reserved for the Roman Empire, and this after that Empire became the professed representative of God and of Christ on Earth, to institute and practise for long centuries, religious intolerance and persecution of a magnitude and ferocity unparalleled in

human history. The ending of this "war against the Saints" came, not as the result of any changed policy at Rome, but through the fiat of Him who "changeth the times and seasons," and by the uprising of humanity in stern opposition to any further continuance. A final matter of correspondence between the first and fourth Empires, or between the head and feet of the Metallic Image, is revealed. As already noted, Jehovah was the author of the dream of the King of Babylon, and instructed the Prophet Daniel to expound its Divine significance. A Divine revelation concerning the epoch and its purposes then commencing on Earth, marked the beginning of the Times of the Gentiles.

When the closing period of these Times arrives, Jehovah sends His Son personally to the Earth to establish the Divine Kingdom, and to witness to all Gentile Kingdoms that their lease of power is expired. The enlightenment of all mankind concerning the Divine Kingdom then being established, and all connected matters, is realized by the King sending His Proclamations through the Earth. Rev. 14: 6-9. Thus both ends of Gentile Times are marked by Divine Revelations.

"THE MAN OF SIN. ANTICHRIST."

Paul is the only inspired writer employing the designation "Man of Sin" to the manifestly same organisation as is referred to in the Prophetic Scriptures already noticed. He is also the only writer in the Scriptures who explains the direct cause of the development of this "Man of Sin." His testimony is therefore in these particulars of special interest and importance. His treatment of this subject in 2nd Thess. 2: 2-8 is so complete as to dispense with the need for further reference to it in any others of his writings.

The Thessalonians, and apparently as a whole Assembly, had arrived at the mistaken conclusion that nothing now hindered Christ's return to the Earth, and that such "Return" was **imminent**. "That ye be

not soon shaken in mind. . . as that the day of Christ is **at hand**." It is very clear from this that the Thessalonians regarded His Personal return as **imminent**, and that the strictly literal "**Day**" of His Appearing was what they were expecting. It is not only concerning the Fact of His return, but "as that the **Day** of Christ is at hand." While there are Many "**Days**" succeeding His return, there is only **One** "**Day**" of His return, or Appearing. It was **that** "**Day**" which the Thessalonians believed to be imminent.

It would appear from 2nd Thess. 2: 2 that this mistaken idea was directly the result of misunderstanding Paul's teachings and attitude on this matter. "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by Letter **as from us**." Added to this disclaimer, in Verse 5, Paul reminds them of what he had "told them" while personally with them, and that what he then said was exactly the same as he was now writing them, viz., that the "**Day of Christ**" was delayed until after the Revelation of the "**Man of Sin**."

Apparently, the matter of Paul's First Epistle (which was written and sent them after his personal visit) was responsible for the everlooking or forgetting Paul's personal teaching. The twice repeated statement of 1st Thess. 4: 15, 17, "For this we say unto you by the Word of the Lord, that **we** which are **alive** and **remain** unto the coming of the Lord," had evidently convinced the Thessalonians that **they** were amongst those indicated in the "**we**," and therefore, that the "**Day of Christ**" was imminent. Moreover, as the Apostle had not mentioned anything in his writings of 1st Thess. 4: 13-18, of any appearing of the "**Man of Sin**" before the glorious events there recorded could transpire, it was easily possible for the Thessalonians to conclude that they had probably misunderstood Paul's previous teaching.

In this Second Epistle, Chapter 2: 2-8, the Apostle again expounds this matter, repeating in writing the things he had previously "told them." There are

Four distinct but connected features in this profound forecast.

First, that a serious "falling away," or departure from the faith and practice of Apostolic Christianity must transpire before Christ could or would return. "That Day shall not come except there come a falling away first," Verse 3. Paul did not suggest that this "falling away" was to be **delayed**, as would be required if it is a still future event as declared by the "literalist" theory. The "falling away" vitally concerned the Early Christians and not merely those of later times. Paul emphasized that this "Man of Sin" was first and foremost a Religious development, and that such "development" could only result from Apostacy in the Christian Community. "A Falling Away first, and that Man of Sin be revealed." No Man of Sin was possible save by Apostacy in the Christian Community, commencing in the First Century.

Those who advocate the theory of an individual and still future "Man of Sin," make it very clear that the evil personality they are expecting to appear has nothing to do with the Christian Church; that indeed he is not manifested until, as they declare to be true, the true Church has been removed from the Earth by Christ. It is astonishing that those holding these ideas not only claim Bible support for them, but quote Scriptures proving the opposite of their theories. Paul declares that a "falling away" in the early Christian Church was necessary to the development of the "Man of Sin." The one could not take place without the other resulting, or vice versa, the "Man of Sin" could not arise if the early Christians continued steadfast.

Second, the Apostle's words outline that this "falling away" would develop and spread in the visible Church until it culminated in the revelation of the "Man of Sin." 2nd Thess. 2: 3, 4. That the departure from the purity of doctrine and practice of the Apostolic Church started in the first century is a fact of history. That this apostacy spread, and ultimately developed into an organisation of impiety, falsehood, arrogance, presided over by a Man and a

dynasty or succession of similar men, claiming to be the Vicar of Christ and infallible Head of His Church, is also the testimony of history.

At first sight it may appear strange that the falling away of many persons should develop into that Man of sin being revealed. Apostacy with many, producing one, is the order Paul presents. There is not any support in this for the idea of One individual being this "Man of Sin." Those who advocate this theory do not believe that the one great Apostate is the development of the Apostacy of many, in apostolic days, and in the Christian Church. They hold that the "Man of Sin" is the cause of Apostacy amongst the peoples of the Earth, and not, as Paul shows, the result of Apostacy in the early Church. "Individualists" believe that the Church will not be on the Earth when the "Man of Sin" appears, and that Paul's forecast in 2nd Thess. 2: 3, 4, will be fulfilled by the peoples of the Earth worshipping the "Man of Sin" in a Temple at Jerusalem. According to this, the "Man of Sin" is not in any sense the result of the falling away of the early Christians, but the great cause of universal blasphemy amongst the peoples of the earth in the end of the Age.

There is absolutely no difficulty in recognising how the "falling away" of the "Many" in the early centuries culminated in the exaltation of One man, or a line of men, to take the place of Christ in the Church, and thus become not only the "Man of Sin" but the Anti Christ. It should be noted also that the theory of "individualists" as to the declared removal of the true Church before the manifestation of the "Man of Sin," is in direct conflict with Paul's statement, and only a repetition of the mistaken idea of the Thessalonians. Paul declares that Christ's return is impossible until after the Revelation of the "Man of Sin." 2nd Thess. 2: 3, 4.

The pure Church of Apostolic days that ultimately developed into Apostacy was the "temple of God," the building or dwelling place of the most High. It filled the place in the Christian economy occupied by the Material Temple at Jerusalem in the economy of

Judaism. In Ephes. 2: 20-22 the Apostle outlines how the true Church, comprising Jew and Gentile believers, is the Temple of God. "Are built upon the foundation of the Apostles and prophets. Jesus Christ Himself being the chief corner stone. In whom the whole building fitly framed—groweth unto an holy temple in the Lord."

The passing of Judaism meant also the passing away of material buildings as the temples or houses of God on earth. Believers, individually and collectively, were the temples of God. John 4: 21, 23, 24. Acts 17: 24. Paul's reference to the "Temple of God" in 2nd Thess. 2: 4, is in line with these. The temple he is referring to is not a material building to be erected at Jerusalem, or anywhere else. The Church which developed from that founded by Christ and the Apostles, and which has for long centuries claimed to be the only true and authoritative Christian Church on Earth out of which salvation is impossible, is the temple where the "Man of Sin" is exalted and adored. (2nd Thess. 2: 4).

Although there is not the least support in Scripture to warrant the belief of a material temple at Jerusalem being used by a presumed individual "Man of Sin" as the scene of universal homage and worship to himself, there is a literal or material phase associated with the fulfilment of 2nd Thess. 2: 4, manifested to mankind for centuries, in the exaltation and adoration of the Popes in the Temple of St. Peters, at Rome. This last-mentioned fact is not presented as the full realization of Paul's forecast, but the One man organisation is the same in the exaltation and adoration at Rome, and in the exaltation and adoration of the Church that calls itself Christian, and that developed from the Apostolic Church, the true temple of God.

The heading up of everything in the professedly Christian Church in **A Man** is the outstanding feature of ecclesiastical history. For many centuries the test to human faith and obedience, even unto death, was the acceptance of a Man, as the infallible head of

Christ's Church. A "Man of Sin," truly, by impiously daring to attract to himself the homage which belongs only to Christ, and "Anti Christ" too, not only by substituting himself without Divine authority into Christ's place as "Head of the Church," but, by acting in every way opposite to Christ's ways, and by teaching a system of doctrine and practise opposed in all particulars to Christ's Gospel.

The numbers of human beings during the Centuries who lost their liberties and lives, because they refused to acknowledge a mortal man either as the Vicar of Christ, or Vice Gerent of Heaven, present historical proofs of the prominence of this **One Man** position. The statement of 2nd Thess. 2: 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God," requires no scanning of an uncertain future for its realization, it has been realized to the full for long centuries.

The great aim and design of the Apostolic Church was to bring believing men and women into loving touch with the great Jehovah and His Son without any intermediaries. The Twelve Apostles were the most modest and humble of men, neither desiring nor attempting to be Lords or Princes in the Christian Church.

The "Man of Sin" the false head of the Church, was to be exhibited, by a mortal showing such exaltation of himself as to supplant the worship of the true God, by drawing to himself the adoration which alone belongs to God. The election and establishment of a visible and mortal head to the professedly Christian Church during Christ's absence, is a first manifestation of "lifting himself above all that is called God."

Not any of the Apostles ever claimed to be Head of the Church, after their Master had gone to Heaven. They all knew that the Church was not without a Head, and that it needed no visible head. "I will not leave you comfortless" was Christ's promise given

before His departure. John 14: 18. Christ sent the "Comforter" to take His place. This "Comforter" is the Only Vicar of Christ and Vice-Gerent of God, during Christ's absence from the Earth. John 14: 16-18, 26, 27; John 16: 26. Sent by the Father in the Name of the Son, and by the Son in the Name of the Father. It was by this wonderful Divine Influence that Christ's promise of Matt. 28: 20, was fulfilled, "Lo I am with you always even to the end of the world." The guidance and management of the Apostolic Church by this "Comforter" is emphasized in the following, and many other, Scriptures. Acts. 2: 4; Chapter 5: 32, Chapter 8: 17, Chapter 13: 2, 4; Heb. 2: 4, &c.

These matters serve to show that the fact of a sinful mortal lifting himself to be the claimed vicar of Christ and the Head of Christ's Church, is literally "exalting himself above all that is called God," or Divinity. The awful impiety of this act is responsible for the isolated name of infamy, "The Man of Sin," "The Anti-Christ." All human beings are sinners, and therefore men of sin, but only one organisation of men, and that one always headed up in one individual, has committed for Centuries and continues to commit, the most heinous sin of human history, Self Exaltation into the seat of Divinity.

This first act of impiety inevitably produced a second. The "Man of Sin" supplanted the true sacrifice for sins provided by the true Head of the Church, by a creation of his own, "the sacrifice of the mass." The offering of the body of Jesus Christ for the redemption of the sinful race was an all sufficient and prevailing one. Without need of repetition it fully accomplished the Divine Purpose. "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9: 26, "For by one offering He hath perfected for ever them that are sanctified." Heb. 10: 14.

"Exalteth himself above all that is called God—or Divinity" is revealed in the introduction of this Man made sacrifice of the Mass. Ability to transform

wine and bread into the claimed real body and blood of Christ, and to offer this **Daily**,¹ or **Weekly**, upon the Altars of his temple, for the adoration of mankind, and as an expiation for human sins, is surely a second infallible sign of the "Man of Sin." This sacrifice of the "Mass" is, indeed, "the abomination that maketh desolate" (Dan. 12: 11), and could only proceed from the "Anti-Christ" and identify the "Man of Sin."

On every altar of every Church, during every week for Centuries back, this human creation of a sacrifice for sins has been accomplished by the authority of this Man organisation, and has been offered for the adoration of mankind. This new sacrifice was responsible in turn for associated objects of adoration; images, relics, prayers to dead men and women, are all inevitable results from a human head of the Church, and a material sacrifice for sins, and effectively supplanted the Divine things instituted by the true "Head" in the Temple of God. "Exalteth himself above all that is called God, or that is worshipped." 2nd Thess. 2: 4.

The third matter in Paul's forecast is presented in 2nd Thess. 2: 6, 7. Some hindrance to the full development of the "Man of Sin" existed at the time Paul was writing, or in the first Century; but, the first indications of this "Man" were present. "Ye know what withholdeth that he might be revealed in his time." "For the mystery of iniquity doth already work, only he who now letteth" (or hindereth) "will let" (hinder) "until he be taken out of the way."

The "hindrance" is referred to by the same masculine pronoun, "he," as is used concerning the "Man of Sin." If individual men were indicated by this masculine pronoun, then, the whole matter suggested is, that **One** individual was hindering the full development or appearing of another individual in the days of the Apostles.

The extraordinary theory of the "literalists" as to the "Holy Spirit" being the "hindrance" to the full development of the "Man of Sin" in Paul's days, and

of the "removal of this Spirit from the Earth," at some epoch still future, is mere assumption in both connections, and entirely unwarranted in either. Besides, why did Paul specify this "hindrance" as then existing, if the same "hindrance" exists 19 hundred years later? Any Bible Student ought to know that the Holy Spirit has not been given to the world, but as Christ's Vice Gerent in the true Church, therefore any talk about "removing the Holy Spirit out of the world," shows confusion of thought. By Holy Spirit, Christ is with the true Church to the end of the Age. Any participation in Holy Spirit is impossible until after believing. Ephes. 1: 13; Chap. 4: 30.

That the Holy Spirit, in the Church, has not "hindered" the development and manifestation of evil in the world, must surely be admitted by every reasonable person. The testimony of History and the condition of the world to-day confirms Christ's forecast, and condemns the false theory of individualists, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12.

The presence of the Holy Spirit in the Church was not the "hindrance" to the full development of the "iniquity" referred to by Paul.

The Apostle outlines the incipient stages of this "Man of Sin" as existing when he wrote. "For the mystery of iniquity doth already work," Verse 7. The designation "Man of Sin" is only one of the titles used by Paul in his description in 2nd Thess. 2. In Verse 3 he specifies that the "Man of Sin" is also the "Son of Perdition." Verse 8 refers to the same power as "the wicked." Verse 9 speaks of his appearing as that of a Satan or adversary. While in Verse 7 the designation employed is, "the mystery of iniquity," or the secret of lawlessness.

By connecting the matter of Verse 3 with that of Verse 7, there is seen how the "falling away" of believers from the purity of true Christianity, illustrated how the "mystery of iniquity doth already work." The strenuous life of the Apostles in travelling and preach-

ing was intensified by the presence and teachings of false teachers in the Church. The many references to these during the lifetime of the Apostles reveal the seriousness of this "falling away," the operation of the mystery of iniquity. A few of the many references to this matter are presented in the following, 2nd Tim. 2: 16-18; Acts 20: 29, 30; 2nd Peter 2: 1, 2; 1st John 4: 1-3; Rev. 2: 14, 15, 20.

When the Apostles died, the "falling away" was intensified. While they lived, the Apostles were able to keep the great body of believers free from Apostacy, but after their decease it spread with incredible pace and in extent. Paul's prediction to the Thessalonians was abundantly verified. The "falling away" showed itself in the exaltation of Human nature and material things, in departments where Christ and Divine verities were exalted in the first true Church.

This process, of the development of Apostacy in the Christian Church ultimately culminating in the exaltation of a "Man" as Supreme Head of the Church, called the Christian Church, is easily traced in the secular and ecclesiastical history of the first 5 Centuries of the Christian era. The following quotation from the history of the 2nd Century, A.D., illustrates the "falling away," and working of the mystery of iniquity. "At first the Bishops did not deny that they "were the representatives of their Churches, and that "they acted in the name of the people; but little by "little they made higher pretentions, and maintained "that power was given them by Christ Himself to dictate rules of faith and conduct to the people. In the "next place, the perfect equality of all Bishops, which "existed in the early times, was gradually subverted, "for it was necessary that one of the Bishops of a Province should be entrusted with some authority and "power over others, and hence originated the prerogatives of Metropolitans, and lastly when the universal Church had acquired the form of a Vast Republic, composed of many lesser ones, certain chief

“men were to be placed over it in different parts of the world, in order to preserve the coherence of the whole body. Hence, came Patriarchs, and ultimately a Prince of Patriarchs, the Roman Pontiff.” (Mosheim’s Eccles. History. Cent. 2; Chapt 2; Sec. 3.)

As further illustrating how the “falling away” continued and was manifested in all departments of belief and practice, the following extract from the history of the 4th Century, A.D., is enlightening. “The magnificence of the Christian Temples had no bounds. Splendid Images were placed in them, and amongst these the Image of the Virgin Mary holding the Infant in her arms occupied the most conspicuous place. Altars and repositories for relics, made of solid silver, if possible, were procured in various places, from which may be easily conjectured what must have been the splendour and the expense of the other sacred utensils.” (Mosh. Eccles., Hist. Cen. 5; Chap. 4; Sec. 2.)

A final extract from history, giving the general outlines of the developments of the Centuries in the professedly Christian Church, is presented in the following: “In the long period of 1200 years from Constantine to Luther, the worship of Saints and relics corrupted the pure and perfect simplicity of the Christian model. The satisfactory experience that the relics of Saints were more valuable than gold or precious stones, stimulated the clergy to multiply the treasures of the Church. Without much regard for truth or probability, they invented names for skeletons and actions for names. The fame of the Apostles, and of the holy men who had imitated their virtues, was darkened by religious fiction. To the invincible band of genuine and primitive martyrs, they added myriads of imaginary heroes who had never existed. A superstitious practice, which tended to increase the temptations of fraud and credulity, insensibly extinguished the light of history and of reason in the Christian world. If, in the beginning

“of the 5th century Tertulian or Lactantius had been suddenly raised from the dead to assist at the festival of some popular Saint or Martyr, they would have gazed with astonishment and indignation on the profane worship of a Christian congregation. As soon as the doors of the Church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused at noon-day a gaudy, superfluous and a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd. Their devout kisses were imprinted on the walls and pavements of the sacred edifice, and their fervent prayers were directed, whatever might be the language of their Church, to the bones, the blood, or the ashes of the Saint, which were usually concealed by a linen or silken veil from the eyes of the vulgar. The Christians frequented the tombs of the martyrs, in the hope of obtaining from the powerful intercession, every sort of spiritual, but more especially of temporal blessings. The preservation of their health, cure of their infirmities, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey they requested that the holy martyrs would be their guides and protectors on the road. The walls of the Churches were hung round with symbols of the favors which they had received, eyes, and hands, and feet, of gold and silver, and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar Saint. It must be confessed that the Ministers of the Catholic Church imitated the profane model” (of Paganism), “which they were impatient to destroy. The sublime and simple theology of the primitive Christians was gradually corrupted, and the Monarchy of Heaven, already clouded with Metaphysical subtleties, was degraded by the introduction of a popular Mythology, which tended to restore the

“reign of Polytheism.” (“Decline and Fall,” Chap. 28.)

Nothing could be more complete than the historical testimony to the accuracy of Paul’s forecast of the development of the “Man of Sin.” As with Daniel’s forecast and that of the Apocalypse, so with that given by Paul, the Fourth or Roman Empire shows the presence and operations of the “Man of Sin.” The titles, “little Horn,” and “Great Babylon,” are interchanging terms with the designations given by Paul.

Who or what was the “hindrance” to the full revelation of the “Man of Sin” in the 1st Century? (2nd Thess. 2: 7.) Why does the Apostle refrain from placing in writing even in this 2nd explanatory Epistle what the “hindrance” was? Instead of plainly stating what the “hindrance” was, he calls to their remembrance what he had told them. “Remember ye not, that when I was with you, I told you these things, and now ye know what withholdeth,” Verses 5, 6. They only knew “now” by remembering the words he had spoken when on his visit to them, and not by any written explanation in his 2nd Epistle.

The nature and fact of this “hindrance” is not difficult to find, thanks to the fulness of Divine Revelation on the general subject. A reasonable cause for the Apostle’s delicacy in avoiding writing an explanation of the “hindrance” is also suggested. In our considerations of the procedure of establishing mystical “Babylon” in power and authority, as outlined in the Apocalypse, we have noted how both Paganism and Imperiality had to pass away from Rome, before mystical Babylon could be established there. This explains the “hindrance” referred to by Paul.

So long as the City of Rome was the Metropolis of the Empire there was not any opening there for the establishment of an Ecclesiastical Empire, or the presence in full power and authority of the recognised Head of the Universal Church. The Pagan

Empire, and the Dominion at Rome of Emperors, was the "hindrance" to the full revelation of the "Man of Sin." The general steadfastness of the early Christians during the life time of the Apostles, and the limited number "falling away," explains the incipient phase of the "Man of Sin" the Apostolic days. "The mystery of iniquity doth already work." The hindrance to the full revelation was taken out of the way at the time when Apostacy in the Church was fully developed. The seat of Empire was available when the organisation to occupy it was ready for the dominion marked out.

Definite and emphatic statements in writing as to the certain decay of the Roman Empire and of the Pagan religion, would probably have come to the attention of the authorities, and would, in such a contingency, have created increased suspicion of the Christians and have been a new cause for persecution. Whether or not this aspect influenced the Apostle in refraining from specifying what the "hindrance" was, it is not possible for us to be certain. John's exposition of this delicate matter (delicate, while Paganism was in power) in the Apocalypse, was presented in a form that would only appeal to or be seen by the followers of Christ. It was an enigma for "the mind that hath wisdom" to solve.

The fourth and last feature mentioned by Paul in his forecast of the "Man of Sin" is presented in 2nd Thess. 2: 8. In the first clause of this verse, he comprehends, as we now see, the history of over thirteen centuries in the Revelation of the Man of Sin. "And then shall that wicked be Revealed." The remainder of the verse outlines the still future Revelation of the Lord, the sinless Man, to consume and destroy this "wicked."

Nothing could be clearer than the testimony of this 8th verse, as to the continuance of this organisation of "iniquity" in power right down to Christ's return. Its destruction is to be accomplished by Christ. The "Man of Sin" existing in his first or

incipient stages in Apostolic days is to be alive and in power at the manifestation of Christ. During the long centuries between the two Epochs, of the early days and the Second Advent, hundreds of individual men have been associated in the Headship of the organisation. All manifesting the "one man" authority and supremacy.

2nd Thess. 2: 8, outlines the Meeting of the true Christ and Head of the Church, and the "wicked" or false head, while the latter is in possession of the Estate held by the organisation he represents, for the period of Christ's absence. The Revelation of the Man of Sin is declared by Paul as succeeding the taking out of the way of the "hindrance" existing in the first Century (verses 7, 8), and not as contemporary with the Revelation of the Lord at the end of the Age. The Second Advent is the Era for destroying this "wicked," as the climax of his previous Revelation. It is not the epoch of his development, or the period of his uprising.

We have noted in our considerations of this general subject several important causes demanding Christ's personal and manifested presence on Earth during the last portion of the present Age. The matter of 2nd Thess. 2: 8, presents another highly important cause. The destruction of the "wicked" does not proceed from an invisible or unknown source, but from the Personal Revelation of Christ.

The loss of all secular or temporal power by ecclesiasticism has not interfered in any way with the standing or authority in the religious domain. It was in Christ's professedly True Church the "falling away" operated; where the mystery of iniquity worked, and where the Man of Sin was fully developed and revealed. "Power over all Nations was given" after the "Man of Sin" was established in the Church. Rev. 13: 7. The loss of this "power" only keeps the "wicked" in his own domain, to meet and be dealt with by Christ. The matter of Rev. 17: 12-14, outlines that, it is only after Christ's personal return to the

earth that secular or temporal power is again associated with an ecclesiastical policy.

The individual head and his organisation in possession of the Estate when Jesus is enthroned, like Pharoah of Egypt at the Exodus, will be a fair representative of the organisation, and of all his predecessors. In holding that existing head responsible for all the actions of the organisation during its previous history, the true Christ gives unprecedented light, and provides an unprecedented opportunity for escape from the righteous judgments due. But, first, as is emphasised in the Proclamations of Rev. 14: 6-11, this wonderful light and opportunity involve a universal exposure of the false teachings and their pernicious results, as well as the false standing of this great organisation.

In this sublime and momentous crisis, where the two persons, of the true Christ and Head of the Church, and the falsely called Vicar of Christ and universal head, are made known to each other, the characteristics of each are exhibited in the course each pursues. Paul does not present the processes involved in the meeting of the "wicked" and the Lord. He records the fact of this meeting and the overwhelming result. It is only by grouping together revealed matters of the Proclamations of the Hour of Judgment, that these processes can be seen as transpiring between the manifestation of the Lord, and His overwhelming destruction of the "wicked."

Christ's attitude, true to His character, "waits to be gracious" and provides in His Royal proclamations a Divine and enlightened means of escape to all willing to heed and embrace His offers. The unmistakable answer to the Divine offers of mercy is one which shows the existence of the same Spirit in the last phase of this "false," or "Man of Sin" organisation, as that animating it through all past history. "War on the Lamb," is the reply to the Divine Messages and demands. Rev. 17: 12-14; Rev. 19:19.

OTHER IMPORTANT AND CONNECTED PHASES.

We have considered John's exposition of Mystical Babylon, in the Apocalypse; the two visions of Gentile Dominion in Daniel's prophecy, and Paul's outlines and forecast of the Man of Sin, and noted how these all are connected prophetic teaching on the one general subject. Summarising matters; we have noted how the edict of Justinian in A.D. 533 and the edict of Phocas A.D. 606 marked a definite starting point for the Patriarch or Bishop of Rome assuming the position of universal head of the Christian Church, bestowed upon him by the Dragon (Rev. 13: 2, last clause), or the Eastern Roman Empire. The appearance in the City of Rome of a new authority or ruler, "diverse from all others" previously reigning there, was also the first indication of the uprising of the "little horn" of Daniel's prophecy, and the time of the first appearance of the other 10 horns of the 4th beast (Dan. 7: 8, 20, 21, 24). The operations at Rome and in Western Europe from the 6th to the 8th centuries A.D. accomplished the full establishment of this "little horn" power or organisation.

In the closing year of the 8th century A.D., an extraordinary development transpired, realising several prophecied forecasts of the Apocalypse, including those which associates universal power with the new ruler at Rome. "Power was given him to continue forty and two months . . . and power was given him over all kindreds and tongues and nations." Rev. 13: 5-7; Dan. 7: 25.

It is interesting to note, and important, too, the powerlessness of the new ruler at Rome from the time of his uprising in the 6th century to the end of the 8th century. The edicts of the Eastern Emperors confirmed the ecclesiastical supremacy and standing of the Bishop of Rome, and confirmed also his occupation and ownership of the City of Rome. But the political conditions, both in Eastern and Western Europe, made it impossible for the Eastern Emperors to assist or protect the new and authorised dominion at Rome. The

continual depredations of barbarian tribes and peoples in Italy harassed the Kingdom of the Popes, and made the lot of the "little horn" anything but easy and pleasant.

As illustrating this matter; when the Emperor of the East, Leo. 3rd (726 A.D.), designated the "Image breaker," forbade the worship of Images in the Christian Churches of Europe, and ordered Pope Gregory 2nd to co-operate with him in this work, the Pope not only indignantly refused, and defended Image worship, but sarcastically referred to the inability of the Emperors to assist or protect the subjects of the Empire in Italy. Gregory wrote to the Emperor as follows: "Incapable as you are of defending your Roman subjects, the Maritime situation of the City (Rome) may perhaps expose it to your depredation. Are you ignorant that the Popes are the bond of union between East and West? The eyes of the Nations are fixed on our humility; and they revere as a God upon Earth, the Apostle St. Peter, whose image you threaten to destroy." ("Decline and Fall," Chapt. 49.)

The times succeeding this matter were particularly troublous on account of the hostility to the Popes of the Lombard Kingdom in Italy, during the years A.D. 730-754. The Pope solicited the help of the Franks, Pepin and Charlemagne, against the Lombards. Rome was delivered from the Lombards by Pepin in A.D. 754, and 20 years later (774) the Kingdom of the Lombards was destroyed, and their country appropriated by Charlemagne. Lombardy was given to the Popes as one of the Papal states.

The concluding year of the 8th century witnessed an event that completely altered this powerless state. This "event" is referred to in history as "the Coronation of Charlemagne as Emperor of Rome and of the West," and the historian, in alluding to this, speaks of Charlemagne as "the restorer of the Western Empire," "On the Festival of Christmas, the last year of the 8th century, Charlemagne appeared in the Church

“of St. Peter; and to gratify the vanity of Rome, he
 “had exchanged the simple dress of his country for
 “the habit of a Patrician. After the celebration of
 “the holy mysteries, Leo 3rd (Pope) suddenly placed
 “a precious Crown on his head, and the dome re-
 “sounded with the acclamations of the people. ‘Long
 “life and victory to Charles, the most pious Augustus,
 “crowned by God the great and pacific Emperor of the
 “Romans.’ The head and body of Charlemagne were
 “consecrated by the Royal Unction; after the example
 “of the Caesars, he was saluted or adored by the
 “Pontiff; his coronation oath presents a promise to
 “maintain the faith and privileges of the Church, and
 “the first fruits were paid in his rich offerings to the
 “shrine of the Apostle.” (“Decline and Fall.”)
 This marked the beginning of what is known in
 history as “The Holy Roman Empire,” in which the
 Emperor and Pope were, at first, co-equal Rulers. This
 historical matter presents the realisation of some re-
 markable signs of the Apocalypse. It was the means
 of setting up in **Power** of the “Eighth Head” referred
 to in Rev. 17: 11, “he is the Eighth and is of the
 Seven.” Three hundred and twenty-four years lapsed
 between the passing of the Western Empire in A.D.
 476 and its full Restoration in the same Metropolis.
 During this interim period the Kingdom of the Popes
 existed at Rome as the powerless “Eighth Head.”

THE HEALING OF THE DEADLY WOUND.

This “Restored Western Empire” brought the ac-
 complishment of the sign of Rev. 13: 3, “and I saw one
 of his heads wounded to death: and his deadly wound
 was healed.” It is astonishing how many and varied
 expositions of this matter have been presented, rang-
 ing from a strictly literal application, to associations
 with the Reformation of the 16th Centnry, and to a
 presumed re-union of Christendom in our times. It is
 apparent that any sound exposition must avoid doing
 violence to the signs presented, and in its conclusions

must show harmony in the one special feature treated, with the general subject of which it forms a part.

The statement of Rev. 13: 3, "And I saw **One** of his Heads," at once draws attention to the monstrosity of verses 1, 2, "a Beast with Seven Heads." Only one of these Seven is referred to in verse 3, as "being wounded to death." It has been noted elsewhere how these Seven Heads signified as many forms of Government succeeding each other, during the dominion of the Empire, indicated by the Beast. That these Heads were successive and not contemporary is manifest from the numericals used in enumerating them, and in the definite statements of Rev. 17: 10, 11, "Five are fallen, one is, and the other is not yet come, etc."

No other conclusion is either reasonable or in harmony with the matter presented in the Chapter, than that which recognises how the Empire, signified by the Seven-headed Beast, ceased to exist when its Head was "wounded to death." The Beast could not exist without its head, for when this was dead the body was also deceased. It also appears to be just as clear that the "head wounded to death" must have been the Seventh, or, last, for the decease of the "Beast" is indicated in the term used. Only One of the Seven Heads was "wounded to death," and so long as the Beast had any "head" it lived. Since it is certain that the Roman Empire was the "Fourth Kingdom" of Daniel's Prophecy, and identical with the "Beast" of the Apocalypse: since, moreover, history definitely locates the "Fall" of this Empire in A.D. 476, then the "wounding to death" of Rev. 13: 3, must refer to the same event as the "Fall" spoken of in history.

The "Healing of the deadly wound," referred to in the second clause of Rev. 13: 3, is, therefore, limited to the One matter. The destruction of Imperiality in Rome being the "wounding to death," makes manifest how the Revival or Restoration of Imperiality in the same Metropolis must be the "**Healing of the Wound.**" That this was realised in the Crowning of Charle-

magne is an undeniable fact of history. Not only did this mark the commencement of a New Empire in Rome, but it is referred to by historians as "The Restoration of the Western Empire."

THE TWO HORNED BEAST OF THE EARTH.

While the Empire commencing with the Coronation of Charlemagne was, in one aspect and this on account of its Papal associations, a Revival of the deceased Empire, it was in another view an entirely New and distinct dominion, originating outside the domain of the First Empire. It is, therefore, appropriate that a third sign should be given in the Apocalypse in order that this phase might be manifest. This is presented in the sign of Rev. 13: 11. Just as the matters of verse 3 show the correspondencies between the deceased and Revived Empires, so those of verse 11 make manifest the differences. The Western Empire is signified by the Beast with Seven Heads and Ten Horns, "Rising up out of the Sea," the Revived Empire is shown as a "Beast with Two Horns, Coming Up out of the Earth."

In Daniel's Vision of Chapter Seven, the Four Great Beasts signifying the Gentile Empires, are all said to have come up "from the Sea," Verses 2, 3. The Fourth of these was the Roman Empire, and it is to this that John refers in Rev. 13: 1, 2. His description of its origin is identical with that of Daniel, "A Beast rise up out of the Sea." Just as the sign of a "great Beast" indicated a mighty Empire, so that "arising out of the Sea" indicated the commotions in human society when this Empire appeared. All human Kingdoms are productions and developments of human society on Earth, hence the "Sea" out of which most of these have arisen is a disturbed condition of that society, and not any portion of the Oceans of the Earth. Some Kingdoms have ascended to power from a calm or peaceable condition of human affairs, and, therefore, not "out of the Sea." But history confirms Daniel's description of the uprising of the Four Gen-

tile Empires. They all ascended to power and dominion through the convulsions and commotions of war. The sign of Dan. 7: 2, is most appropriate.

But a particular period of history, much later than that of the commencement of the Roman Empire, is evidently referred to in Rev. 13: 1, 2, for, in **This** "rising from the Sea" the Ten Horns of the Beast are all **Crowned**, and the Seven Heads bear the one name of blasphemy. It is clear from this, that the "Sea" of Rev. 13: 1, applies to the disturbed conditions created by the **Gothic** inundation of the Empire, out of which, and after much conflict, the Papal Empire arose. The appearance of this Empire under a New Class of Rulers (an Ecclesiastical Royalty) was Not that of a New Empire, but a **Revival** of the previously submerged one. It was out of the same Flood or "Sea" that had swept away the Imperiality of Rome, that the Beast with its Ten Horns Crowned emerged.

These considerations contribute to a recognition of the different conditions attendant upon the Two-Horned Beast of Rev. 13: 11, in its ascent to Roman Imperiality, to those of its predecessors. The New Empire of Charlemagne was established peaceably. The Imperial Crown was given him without any other competitor being vanquished or put aside. The New Emperor was neither a novice nor an obscure person, but, previous to his exaltation, was the able Ruler of the most extensive Kingdom in Europe and possessed a personality of universal renown. These features were the factors that brought about the selection of Charlemagne as the Coadjutor of the Pope, and as the Secular Emperor of Rome. "Coming up out of the Earth" (Rev. 13: 11) fitly describes the peaceful associations of the establishment of the "Holy Roman Empire," and of the previous standing of the dominion ascending to enlarged authority and power.

The other striking difference between the Beasts of Rev. 13: 1, 2, and 11, or between the Old Empire and the New One commencing with Charlemagne, was that the first had Ten Horns, while the Second had

Two Horns. As already noted, the Ten Horns were signs of dynastic powers or Royalties, and are not described as being like those of any particular animal. But "horns like a **lamb**" is the description of those on the Second Beast, and in the succeeding clause of the verse it is said, "and he Spake as a dragon." It is evident, then, that this Beast of verse 11, like that of verse 5, had a "Mouth" given to it, a "speaking Mouth." The sign of the "Lamblike horns" becomes intelligible by understanding of the sign of the "speaking mouth."

This one matter of "Speaking" is abundantly sufficient to show the falsity of the theories which urge, that Distinct powers or organisations are intended in the several Beasts of Rev., 13th Chapt. Such theories disclose the absence of any appreciation of the powerful sign of verse 5, "and there was **Given** unto **him** a Mouth **Speaking** great things and blasphemies," the utter impossibility of there being **Two** or more "speaking beasts," during the one period indicated, is manifest to sober thought. This "Mouth" is associated with the Beast of Rev. 13: 2, that of verse 5, and the one of verse 11. It is the One Mouth in all. By closely examining the matters of Rev. 13: 5, 6, it will be noted that the "**him**" to whom this "Mouth" was given, is the same organisation as that of verse 3, the Revived Beast. It was not until **After** "the deadly wound" was healed that this "Mouth" was given him. Likewise, as stated in verse 7, "making war on the Saints, and having power over all kindreds tongues and Nations," only commenced when this "Mouth was given." Both these matters succeed the Second emerging from the "Sea" of Rev. 13: 1, neither was connected with the Imperiality destroyed in A.D. 476.

These identification marks clearly reveal that the Revived Head of Rev. 13: 3, the speaking and acting power of verses 5-7, and the two horned speaking dragon of verse 11, are the signs of the various phases of the **One** Organisation, and, that this is identical with the "Little **Horn** with Eyes and **Mouth**,"

of Dan. 7: 8. As recognised in the considerations on Daniel's Visions, this "Little horn" was the only one amongst the Kingdoms signified by the Eleven horns, possessing Eyes and a Mouth. It is evident that the "Beast of the Earth," of Rev. 13: 11, before its **Ascent**—or "Coming Up"—was One of the Ten sightless and mouthless horns seen by Daniel, for all the Kingdoms of Europe were included in these. It was only after its "Coming up," or after its association with Imperiality at Rome that this Beast "Spake as a dragon."

Not until this powerful Kingdom of Charlemagne became the "Holy Roman Empire" was the Ecclesiastical Ruler at Rome in the position to dictate the Policy for humanity to observe, and to enforce obedience with an irresistible arm. As we have noted, the Kingdom of the Popes was powerless to maintain its own standing, down to the ending of the Eighth Century. "Power" to Speak its Commands, and to Act, without hindrance, was established again in Rome with the revival of the Western Empire, or with the "Coming up" of the Two horned Beast of the Earth. It is evident that the two last clauses of Rev. 13: 11, are intended as contrasts, "and he had two horns like a lamb, and he spake as a dragon," manifestly, not as a lamb would speak. But the ability to "**Speak**" is the first matter to note; neither a lamb nor a dragon has a "speaking mouth." In one connection this sign of a "dragon" is used as the symbol of Imperiality, for this was the Military Ensign of Rome, introduced in the first century A.D., and universally employed in the third. This Beast of the Earth became an Empire. There is not in the animal or brute kingdoms such a creature as a "dragon," but the designation is used in Scripture in application to monstrosities amongst beasts, or in description of extraordinary characteristics. A crocodile is, in the particular of swallowing its prey, exceptional amongst beasts, and is referred to as a "dragon." In Ezek. 29: 3, 4, the King of Egypt is compared to a crocodile and designated

"the great dragon that lieth in the midst of his rivers. Nebuchadnezzar is also spoken of as a dragon because of his "swallowing up of Nations," in Jer. 51: 34. It is evident that the Lion is amongst beasts exceptional in its Roaring, "As when a Lion roareth," of Rev. 10: 3, is unmistakable. The "Mouth" of this speaking "Dragon," of Rev. 13: 11, is described in verse 2 as being like "the mouth of a lion," it "roared." Its voice did not correspond with the Lamb-like character of its horns.

Thus in two directions the term "dragon" is an appropriate one for this New Roman Empire. It spake Imperially: its utterances were not only Commands to be obeyed in secular things, but reached their loudest roar in things spiritual. "A mouth speaking great things and blasphemies." Rev. 13: 5, 6.

Empires are "dragons," or exceptional forms of human Government. Ordinary Kingdoms have dominion over one people or country, Empires usually extend theirs over distinct countries and peoples. Babylon was the first great Imperiality of Gentile Times, and presented in this connection an illustration of all succeeding "Dragons." Dan. 2: 37, 38.

The different signs of the One Organisation are made compulsory by the many distinct phases and diverse operations involved. The marvellous developments of human history are not easily apprehended, and their presentation in Prophecy in such condensed form intensifies the need for study and the exercise of thought, with all desirous of apprehending the Divine Word and Purpose.

Thus, in one view the "Holy Roman Empire," or the Papal Kingdom in full power, is shown in Rev. 17: 11, as the Eighth Head at Rome, in another view it appears as the Revived Head of Rev. 13: 3, and in a third reference in Rev. 13: 11, it is presented as an Imperiality with Two Horns. These "Lamb-like horns" were the signs of the Royalties or Authorities of the New Dominion. "Like a lamb" suggests in all particulars the very opposite to "like a lion." The Em-

pire of Charlemagne was really conceived in the idea of furthering the interests of religion, of extending the authority of the Church, and of enforcing the claims upon mankind of the professed successor to the Apostles. Whatever may have been in the mind of Charlemagne in respect to the New Empire, it is certain that he did not originate the Imperial idea. He certainly did not show any reluctance to accept that Crown when it was offered him, and in that acceptance he pledged himself to "maintain the faith and privileges of the Church." This pledge, like the idea which was responsible for the creation of the New Empire, appeared to be worthy of commendation. It was "Lamb-like." The spread of the religion of Him Who is the Lamb of God appeared harmless and inoffensive in motive, and in the well-being of humanity.

Most expositors of the Apocalypse rightly designate the organisation of Rev. 13: 11, as the Sacerdotal or Episcopal Beast. Both of its horns were like those of a "lamb." With Pope and Emperor the professed cause of religion obtained. In the decrees of Charlemagne confirming Papal supremacy over the ecclesiastics of his Empire are the following: "He ordained that the Episcopal and Papal judicial authority should be supreme, and without appeal, and that the clergy should be altogether exempt from secular jurisdiction." In writing of the Sacerdotal aspect of this Empire the historian Hallam says: "It seemed as if Europe was about to pass under as absolute a dominion of the hierarchy, as had been exercised by the priesthood of Ancient Egypt, or the Druids of Gaul."

The people of Europe, and particularly the very numerous section not attached to the Papal See, soon discovered the truth that had been shown to John in the signs of Rev. 13: 11, 12, that the "Lamb-like" appearance was only a pretence, a sham. The previously helpless and powerless Kingdom of the Popes was now a Tyrant over humanity. The extensive domain of all Western Europe was opened for the religious Kingdom of the Popes to subdue and control. The strong

arm of the secular Ruler enforced the spiritual injunctions of the Ecclesiastical head, throughout an Empire that was greater in extent than that of the deceased Western Empire. "Europe dates a new era from "Charlemagne's restoration of the Western Empire. "The Empire was not unworthy of its title: and some "of the fairest Kingdoms of Europe were the patri- "mony or conquest of Prince who reigned at the same "time in France, Spain, Italy, Germany, and Hungary. "Two-thirds of the Western Empire of Rome were "subject to Charlemagne, and the deficiency was "amply supplied by his command of the inaccessible "nations of Germany." (Decline and Fall.)

Concerning this revived Beast with the two lamb-like horns it is said in Rev. 13: 13, "he doeth great wonders so that he maketh fire descend out of Heaven on the Earth." Many unreasonable and unauthorised conclusions have been presented as exposition of these words. Seeing that the Beast is a secular power, and in association with a religious organisation that is not the true Church of Christ, then the wonders performed were not of that class which approved Divine messengers have done in past times. "Miracles, signs, and wonders" were the associations of the Ministry of Christ and the Apostles. Acts 2: 22; Heb. 2: 4. This department of supernatural works is closed to all save approved Divine Messengers.

Literally calling down "fire from Heaven" was done by the Prophet Elijah on two different occasions, in destroying those sent to arrest him, and in consuming the sacrifice on Mount Carmel. In this latter, Elijah instituted the test that, "the God that answereth by **Fire** let Him be God," and this test was accepted by the prophets of Baal. Only Elijah's prayer was answered by fire from Heaven. 1st Kings 10: 12; 1st Kings 18: 24-38. In referring to the methods to be adopted by the "Man of Sin" (identical with the several Beasts of Rev. 13th Chapter), Paul speaks of "his power and signs, and **lying wonders.**" 2nd Thess.

2: 9. These are neither miraculous works nor true Divine evidences.

It is, therefore, manifest that the "Heaven" of Rev. 13: 13, and the "fire descending from it," has not anything in common with that accomplished by Elijah. The two-horned Beast was as powerless to bring down fire from the Heaven above the Earth, as the prophets of Baal were. The only "Heaven" this Beast could bring any "wonders" from was that of his own domain of power, and the performance of these "wonders" was the means of "deceiving them that dwell on Earth by the means of those miracles which he had **Power** to do." Rev. 13: 14. These "wonders and miracles," or signs (for they only appeared miraculous to those misled by them) were strictly limited to works which a powerful Secular Empire and a false Religious organisation were able to perform. Their own domain of power was the only "Heaven" they had any influence with. By comparing the forecast of Rev. 13: 4, 13, 14; 2nd Thess. 2: 9, with the history of Europe from the Sixth Century A.D., there is no difficulty in recognising both the secular wonders which were real, and the religious ones which embraced the "lying wonders."

In Rev. 13: 4, the first of these "wonders" is mentioned, "Who is like unto the Beast? Who is able to make **War** with him? Making War is in a domain where Secular power is demanded and displayed. The historical identification of this reference in the Military genius and impressive personality of Charlemagne, appears so obvious that no Student can fail to recognise it. "The appellation of 'Great' has been often bestowed and sometimes deserved, but Charlemagne is "the only Prince in whose favor the title has been "indissolubly blended with the name. That name with "the addition of 'Saint' is inserted in the Roman "Calendar, and the Saint, by a rare felicity, is crowned "with the praises of the historians and philosophers of "an enlightened Age." ("Decline and Fall.")

It appears from history that not Thirty-Three, as was formerly believed, but Fifty-Three successful Military Campaigns were conducted by this Military genius. It is no cause for surprise then, that in the presentation of these matters to John, the peoples of Europe are shown as acclaiming these Military triumphs. "Who is able to make War with him?" By these "wonders" the peoples of the Earth were "deceived" into regarding the Holy Roman Empire as the direct Representative of Christ and the Deity.

But, great and impressive as this Military "wonder" was, it was not the greatest. The "Miracles" or signs of Rev. 13: 14, were of a religious or spiritual character, and were the means of making the Religious phase of the Empire, the **Hierarchy**, not only the most impressive "wonder workers," but the dominant power in the Empire. The "fire from Heaven" of Ecclesiasticism was, by its spiritual associations, more awe inspiring than even Military wonders. The wrath of God, the Eternal destiny of man, were declared to be at the bidding of the Church. The "Mouth speaking great things and blasphemies," of Rev. 13: 5, presented the "thunders" that impressed and terrified humanity.

"Excommunication" not only presented a figure of "fire from Heaven," but was often associated with a literal display. The following extract from Rev. E. B. Elliott's exposition of the Apocalypse makes this manifest: "Take the case of the solemn excommunication of the Emperor Frederick by Pope Innocent, at the first Council of Lyons, A.D. 1245; and mark in the historical account the impression of awe and terror on the bystanders." These words of excommunication uttered in the midst of the Council, struck the hearers with terror, as might the Flashing Thunderbolts. When, with candles lighted and flung down, the Pope and his assistant prelates flashed their Lightning-fire terribly against the Emperor Frederick, now no longer to be called Emperor, his procurators

and "friends burst into a bitter wailing, and struck the thigh or breast."

The terrors of an Eternal Hell were indeed "fire from Heaven," and the general and long continued system of making "lying wonders" and fictitious "miracles," overwhelmed mankind into the belief and recognition of an irresistible Divine Organisation.

This Two-horned Beast, in its Secular Phase, came to its Prophecied end in 1805, when Napoleon won the battle of Austerlitz. The "Holy Roman Empire" ceased to exist. The next and final Confederacy of the Secular power of Europe with Ecclesiasticism is that of the "Scarlet colored Beast" of Rev. 17: 3, 12, 13. Highly important matters are involved in the correct understanding of the several Beasts of Rev. 13th Chapter. All these are, as we have noted, inseparably connected parts and manifestations of the One Organisation, and are all developed and manifested during the definitely marked period revealed and emphasised in the Chapter. The period of "Forty-two Months," of Rev. 13: 5, embraces all the recorded operations of the several Beasts mentioned in this Chapter. There is not anything in Rev. 13th Chapter, but is now fulfilled in past history. The future reappearance of the Beast during the "Hour of Judgment" is not treated in this Chapter. The Forty-two Months, or 1260 years from the commencement of the Papal Kingdom in Rome, ended in the French Revolution Era, and the Papal States in Italy were appropriated by the Italian Kingdom in 1870.

Since the decease of the "Holy Roman Empire" all power either to make war on the Saints, or to enforce a policy on the Nations, has gone from the Papal Kingdom. Indeed, as shown in European affairs since the opening of the 19th Century, the Papal Kingdoms of Europe have, as Prophecied by John in Rev. 17: 16, removed every vestige of Secular authority from the Papal See.

The Seven-headed and Ten-horned Beast of Rev. 13: 1, 2, is, of course, the sign of the Western Empire

of Rome, and is represented in the Modern Nations of Europe in its Ten-horned phase. By remembering how in Dan. 7: 8, the Kingdom of the Popes is shown as a "Little Horn" on the Fourth Beast, then, it can be readily recognised that from the fall of that Empire in A.D. 476 to its full Revival in A.D. 800, there was in the Papal Kingdom a form of continuation and a means of connection between the deceased and revived Empires. In this way, Rev. 13th Chapt. opens by showing the Old Empire as existing in the Papacy. The allusion in verse 12, to the Second, or Revived Beast, causing the people of the Earth to worship the First Beast, can be seen as applying to compulsory acknowledgment of the Papacy. Thus the Papacy was the representative of the First Beast, and the Episcopal phase of the Second, and it was to enforce obedience to the Religious Organisation that the Second Empire was established as a revival of the First.

THE IMAGE TO THE BEAST.

In Rev. 13: 14, 15, there is outlined the last phase of the organisation presented in the different signs of this chapter. The outlines presented, as well as the fundamental truths of the whole subject, show that this "Image" is not a separate entity from the Beast of the Earth, or the revived head, but that it is an addition to it, such "addition" completing the likeness to Imperial Pagan Rome. "That they should make an image to the Beast which had the wound by a sword, and did live."

The Restoration of the Western Roman Empire, in the Holy Roman Empire, was not, in its "two Horns" or joint rulers, a replica of the deceased Empire. One man was supreme in Imperial Pagan Rome, in Political and religious matters. From the 9th to the 12th Centuries, the Pope had a voice in the choice and election of Emperors; the Emperor had authority in the selection of the Popes. This co-equal government operated for Centuries; continual bickerings resulted; quarrels between the rulers were the general order of things.

Some Emperors were sufficiently strong to curb the inordinate ambition of the Popes, others weakly submitted to the grossest indignities and humiliations at the hands of imperious pontiffs.

Many evidences of usurpation of Supreme Power by the Popes, from the 9th to the 12th Centuries, are presented in history. Pope Gregory 7th (1073) is an illustration. Right through his reign he insisted that "the dominion of the world belonged to the Bishop of Rome as Christ's Vice Gerent, that all kings and authorities, as well as people, were subject to him." The "dictates of Hilderbrand" (Gregory 7th) were made up of 26 propositions demonstrating the Supreme power of the Roman Pontiffs over the whole Church and States. It was at the feet of Pope Gregory 7th, that the Emperor Henry 4th prostrated himself as a penitent, after being kept in an outer court with snow and ice on the ground, for three days, waiting for an interview with the haughty Pontiff. This was at Canossa in North Italy.

As the result of the course and actions of Gregory 7th, the election of Popes succeeding him was accomplished without reference to the Emperors, and the claim put forth for the continued confirmation of the Pope in any selection of Emperors. But it was in the 12th centnry A.D., that the full manifestation of the "Image to the Beast" was accomplished. The supremacy of one man over all material or secular, and spiritual things, was established. This presented an exact Image, or likeness in authority to the Emperors of Ancient Rome. Pope Innocent 3rd marked the beginning of absolute Supreme power, vested in the Roman Pontiffs, completing that which began with Gregory 7th. The historian Hallam, in referring to this, says: "The noonday of Papal Dominion extends "from the Pontificate of Innocent 3rd. Rome inspired "during this age all the terror of her Ancient name. "She was once more the Mistress of the World, and "Kings were her Vassals." Mosheim's Eccles. History says: "Innocent 3rd who governed the Latin Church

"from A.D. 1198-1216, claimed absolute dominion, not
 "only over the Church, but over religion and the
 "whole world. He created Kings in Europe and Asia
 "according to his pleasure. . . . Not content with
 "these acts of sovereignty he compelled Emperors and
 "the greatest monarchs of Europe to fear and respect
 "the power of the Romish Church. Many other proofs of
 "his claiming such absolute power over all the world
 "while Europe remained silent and amazed, may be
 "easily gathered out of his 'Epistles' (Cent. 13: part
 "2 Chap. 2). In 'Decline and Fall,' Chap. 59, the fol-
 "lowing is presented: 'Under that young and am-
 "bitious Priest—Innocent 3rd—the claimed successors
 "of St. Peter attained the full meridian of their great-
 "ness, and in a reign of 18 years he exercised a des-
 "potic command over the Kings and Emperors he
 "raised and deposed; over the Nations, whom an inter-
 "dict of months or years deprived, for the offence of
 "their Rulers, of the exercise of Christian worship. In
 "the Council of the Lateran he acted as the Ecclesi-
 "astical, almost as the temporal, sovereign of the East
 "and West. It was at the feet of his Legate that King
 "John of England surrendered his Crown. . . . In-
 "nocent 3rd may boast of the two most signal triumphs
 "over sense and humanity, the establishment of the
 "doctrine of transubstantiation, and the origin of the
 "Inquisition."

There is not any difficulty in observing in the
 signs given of the setting up this "Image to the
 Beast" that the most severe experiences and limita-
 tions in human history were to result from its estab-
 lishment. Rev. 13: 15-17, is terribly unmistakable. It
 is agonising to read (what must it have been to en-
 dure) of the merciless tyranny, the pitiless pursuit and
 persecution of helpless and harmless human beings,
 commencing with the times of Innocent 3rd. The in-
 stitution of the dreadful "Inquisition," and the raising
 of rabble bands for the pursuit and destruction of
 whole communities of the purest and best people in
 Europe; the cutting off from every right and privilege

of human society, or the God given boon of life, are faint descriptions of the realisation of Rev. 13: 15-17, commencing with the times of Innocent 3rd. **And they loved not their lives unto death.** And we imagine that our lot is hard, and our times stern and difficult.

The restricting of all rights and privileges to those who acknowledged the supremacy of the Papacy, and their denial to all Protestants, or a refusal to allow them "to buy or sell who had not the mark of the Beast or his Image" (Rev. 13: 15-17), together with the aggressive methods of the Inquisition in hunting for "heretics" by paid and unscrupulous agents, was a war of extermination, intended as completely silencing all opposition to the Papal rule and religion. This "war against the Saints" commencing in its most intense form with Innocent 3rd, is referred to in Rev. 11: 3, 6. The "two witnesses" here outlined were classes or communities of persons, holding religious beliefs contrary to the teachings of the Papal Kingdom. "During the whole of the 13th Century the Roman Pontiffs were engaged in fierce and bloody conflicts with heretics, that is, with those who taught differently from what the Roman Church prescribed to them. The sects of the Cathari, Waldenses, Petrobusians, and many others, spreading themselves over nearly all Europe, and especially in Italy, France, Germany, and Spain; they collected congregations and threatened great danger to the dominance of the Roman Church. New sects were added to the old ones, differing in some opinions, but all agreed on this, that the prevailing religion was false, and that the Roman Pontiffs unjustly arrogated to themselves dominion over Christians, and their belief and worship. Not a few noblemen listened with favorable and even eager attention to the doctrines expounded by these bodies from the Scriptures, and against the power, wealth and vices of the Pontiffs and whole clerical order. Hence, new and extraordinary arms were required to overcome and subdue so numerous opponents." (Mosheim's Eccles. Hist. Cent. 13: Chap. 5 Sec. 2.)

The matter intended as being emphasised in these references is not merely or chiefly the cruelty and brutality of the authorities, but, to show the operation of the war of extermination against the true witnesses of Christ, and, that this resulted from the setting up of "the Image to the Beast," or a fulfilment of Rev. 13: 14-17.

The presence, numbers and devotion even unto death, of these communities of Protestants in all the countries of Europe, during all the centuries from the early days to the Reformation of the 16th Century under the German, Swiss, French, and British reformers, is an historical confirmation of the truths of the Scripture, concerning the continued existence and testimony of the witnesses of Jesus, during the times of the dominion of the persecuting organisation.

In Rev. 13: 7, "war with the Saints" is forecasted as succeeding the bestowal of power upon the Beast. This involves the continued presence of the persons or communities designated "Saints." We have seen how history records their presence in all the countries of the Empire, and the "war" against them. But, Rev. 13: 7, only outlines the general conflict. As we have noted, the development of the "Image to the Beast" (verses 14-17), marked the beginning of the war of extermination against the witnessing, or "Saint" class, and this is represented as being realised, that is, that these classes of witnesses **were** exterminated or completely silenced throughout the vast domain of the Holy Roman Empire, or, of the Beast of the Earth. This complete silencing of the witnesses is outlined in Rev. 11: 7, "and when they shall have finished their testimony, the beast . . . shall overcome them, and kill them."

The two "witnesses" of Rev. 11: 3-6, contain the same persons and classes as are referred to in Rev. 13: 7, "the Saints," and the war of exterminating them as witnesses of Rev. 11: 7, is the climax of the war against the Saints of Rev. 13: 7, and is also the fulfilment of

Rev. 13: 15. "Cause that as many as would not worship the Image of the Beast should be killed."

It is unfortunate that so many are under the false impression that Protestantism only started with the reformation of the 16th Century. This mistaken idea hinders recognition of the profound teachings of Daniel and the Apocalypse concerning the "war with the

The Greek word "Martus" rendered "Witnesses" in Rev. 11: 3, occurs 34 times in the New Testament, and is in every case applied to Persons. The Greek words "Marturia, Marturion, and Martureo," are employed when the witness, record, or testimony, is Impersonal. The Greek word "Propheteuo" rendered "Prophecy" in Rev. 11: 3, "and they (the two Witnesses) shall Prophecy," occurs as a Verb 28 times, hence in all these uses of the Verb "Prophecy," an action or service performed by Persons is indicated. Where "Prophecy" is used as a Noun, the Prophecy Itself is the record or witness. Inanimates cannot Act. Only Persons can "Prophecy."

It is evident that the Living Persons mentioned in Rev. 12: 17, must be amongst the "witnesses" of Rev. 11: 3, and included in the Saints of Rev. 13: 7, for these were not only "keeping the Divine Commands," but "have the Testimony of Jesus Christ," and are "made War" upon on this account. The word "Testimony" in Rev. 12: 17, is from the Greek "Marturia." By having this Testimony of Jesus Christ, they became His Witnesses. Acts 1: 8; Rev. 19: 10.

Since these Witnesses of Rev. 11: 3, are said in verse 7 to be "overcome and Killed, When they shall have Finished their Testimony," there is further proof of Persons being intended in the reference to Witnesses. Those who regard the Old and New Testaments as being signified in the "Two Witnesses" of Rev. 11: 3, have not only overlooked the significance of the Greek "Martus" and of the Verb "Prophecy," but have, surely, failed to note the matter of verse 7, viz., the "Overcoming and Killing of the Witnesses after they have Completed their Testimony."

The "Clothing in Sackcloth" of the Witnesses, mentioned in Rev. 11: 3, is for the time of their "Prophecy," 1260 years, and is to End in their being "Overcome and Killed." This "Clothing" indicates the Conditions Enveloping them. "War against them" for the whole period of "the days of their Prophecy" being cut off from sharing the Rights—not to mention the privileges—of human life, or, as stated in Rev. 13: 17, hindered from "buying and selling," made Outcasts of Society. These conditions made their Enveloping Environment one of Mourning.

Saints," during the long period of the powerful reign of the persecutor. The "war with the Saints" only reached its first climax at the era of the Reformation and had been raging for centuries in all the countries of the Empire. As making manifest the definite purpose of this "war," and the apparent realisation of that purpose, the following historical reference is interesting and of importance. On May 5th, 1514, at the Ninth Session of the Lateran Council held at Rome under the Presidency of Pope Leo 10th, the Orator of the Session announced amidst the tremendous applause of the assembled Council, "There is an **End** of resistance to the Papal rule and Religion, Opposers **exist no more**, the whole body of Christendom is **now** subjected to its head." We can be sure that this proud boast was in its general particulars correct, for those who made and approved it had every reason to speak with authority. By noting the special associations of this Ninth Session of the Council, the force of its declaration is intensified. From the previous December, 1513, to May 5th, 1514, any existing "Heretics," with special mention of the Bohemians, were summoned by a Papal Bull to appear before the Council, the declared object of this appearance being, "their conviction and reduction within the bosom of the Catholic Church." There was not any appearance of Protestants, hence the tremendous force of the declaration, "**Opposers exist no more.**" The Communities of Protesting Christians throughout Western Europe, the true "Witnesses" of Jesus for long centuries, were all crushed, silenced, by the terrific War against them. Not a Protesting voice was heard throughout the vast Empire in the crisis of May, 1514.

It is no wonder that some of the ablest writers on Prophecy during the 19th Century regarded this historical matter as the fulfilment of the Prophecied **death State** of the Witnesses, of Rev. 11: 7-9. It appears to be much more than a remarkable coincidence, that just three years and a half—to the very day—from the utterance of the Lateran Council, on the

31st of October, 1517, Martin Luther nailed his "Theses" on the Church door at Wittenberg, and thus commenced the Great Reformation, **Witnesses**, both for the Truth and against the Apostacy, were **Alive** again and most active, too, all over the Prophetic Earth. As an illustration of how the Papal authorities regarded this matter, the brief of Pope Adrian to the Diet of Nuremberg in 1523 stated, "The Heretics Huss and Jerome seem now to be **alive again** in the person of Luther."

SUCCEEDING DARK DAYS.

Wonderful and glorious beyond description was the influence of the Reformation. As indicated in the powerful imagery of Rev. 10th Chapter, it was a New Era of the Bible.* Truths, buried for centuries, were brought to light and eagerly and thankfully embraced by multitudes of people throughout Europe. But, it was soon apparent how the full Resurrection of the Witnesses was **not accomplished** by the Reformation, and, therefore, that the full death state of the Witnesses had not yet come. It is in the 10th and not in the 11th Chapters of Revelation that the Great Reformation is treated. It is manifestly in harmony with the general subject, that the Resurrection of the Witnesses should take place at the same epoch which marks the ending of the allotted times for the per-

*The "loud voice" of the Covenant Angel of Rev. 10: 3 was that of the "Lion of the tribe of Judah" (Rev. 5: 5), and was the means by which the civilised world of the 16th century was roused from its stupor by the sublime Gospel truths of the Reformation. The Christ of God was rediscovered at this Era.

The "Seven Thunders" of verses 3, 4, succeeding the "Loud Voice" of the Angel, are also referred to as "**voices**." It is evident that these latter did **not** proceed from the Covenant Angel, and that they were the hostile response to His "Roar" from the Authorities of the Seven Hilled City.

In Rev. 10: 4, John was told "**not to write**" the utterances of these "**voices**," contrast Rev. 10: 4 with Chapter 19: 9, Chapter 21: 5, etc.

secuting power of the Apostacy. Rev. 11: 2; Rev. 13: 5.

Intensely dark days, correctly designated "the Papal re-action" of the 16th-18th Centuries, succeeded the Reformation, in some districts of Europe the darkest days of all history. Spain and the Netherlands were the scenes of dreadful persecutions, Saxony was subjected to the most horrible massacres. The Waldneses were so relentlessly persecuted from 1655 to 1696 that they were almost exterminated as a people. "Those who survived these frequent butcheries owed their precarious and dubious safety to the assiduous intercessions of the Dutch, the English, and the Swiss, with the Duke of Savoy." Mosh. Eccl. Hist.

But France witnessed, probably, the darkest day. The final phase of the War was against the French Huguenots. These Witnesses were evidently connected with Protestant Communities in France existing for centuries before the Reformation. An historical reference states, "In the South of France where the Visigoths had settled, there had been for centuries dissenting elements from the Roman Church. One sect rose after another, holding doctrines in opposition to the Papal Religion. These apparently became absorbed in the Reformed Church established in France during the early portion of the 16th Century, and known by the designation, Huguenots."

This Reformed Community was a numerous one and of considerable influence, having amongst its prominent supporters, Margaret of Valois, Queen of Navarre and sister to Francis 1st King of France. We are also informed that "Many of the nobles of France, including Louis 1st Prince of Bourbon-Condé, and of the Middle Class, embraced the Reformed Religion." The Massacre of St. Bartholomew's Day, in October, 1572, a fiendish event in itself, was but the beginning of frightfulness designed to remove from France all traces of the Reformed Faith, and completely crush the Huguenot Community." At length under Louis 14th, the Prelates of the Church and the Jesuits, to whom

the King was accustomed to listen, determined that this most resolute Body (the Huguenots) must be extirpated by violence and War, and be crushed as it were by a single stroke. Louis 14th in the year 1685 with the approbation and applause of the Roman Pontiff, in violation of all Laws human and Divine, repealed or revoked the "Edict of Nantes," by which his grandfather, Henry 4th, had granted to the Reformed, liberty and tolerance. Louis commanded his Reformed subjects to return to the Religion and Church of their progenitors." Mosh. Eccles. Hist.

The diverse modes of restrictions, indignities persecutions, and torture inflicted upon the Huguenots after the Revocation of the Edict of Nantes were so awful that even reading the historical records fills one with horror. The destined end of this inhuman procedure was ultimately realised in the complete silencing of all Protestant Witnesses in France. Every Huguenot Church or Meeting House was either demolished or closed. All Protestant preachers banished and their Flocks forbidden to leave France. The Huguenot Community, comprising some two millions of the best of the Nation, was crushed. During the three years succeeding this "Revocation" hundreds of thousands of these people succeeded in escaping from France, while some four hundred thousands were destroyed in making the attempt. Large numbers of Huguenots went to England and settled there, greatly to the benefit of British society, not only morally and spiritually, but in the departments of trade and manufacture. "The Religious persecution in France caused by the Revocation of the Edict of Nantes was the means of giving the greatest impetus to the manufactures of England that had ever been experienced." Burnley's Brit. Trade. In another connection, the historian Hume recounts how "when the French Ambassador came to Court (the British Court, and during this era), nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every

face. . . And the Courtiers, and ladies, ranged on either side as he passed, were clad in deep **mourning**."

There cannot be any doubt concerning the fulfilment of the death state of the Witnesses, of Rev. 11: 7-9, being realised in its last or final phase, in the experiences of the Huguenots of France.

They were the last to be silenced, in Western Europe, and in the ending of the great "war" of the long centuries.

THE FRENCH REVOLUTION ERA.

It is in harmony with the matters noted, that France should be the means used both in the destruction of the "Holy Roman Empire" and in the humbling and despoiling of the Papacy, and that the "Resurrection of the Witnesses," of Rev. 11: 11, should be associated with the French Revolution. **The Event** on Earth that marked the commencement of the Seventh Trumpet, and which is referred to in Rev. 11: 13, as a "Great Earthquake," also had France for its scene of operations. The very term used in Scripture in description of this greatest convulsion of human society of all times, is employed by historians, "**Earthquake**." Nothing could be regarded as stable in society after such a **shock**. The minds of men were shaken as by the yawning of the ground during the fury of an "**Earthquake**" (Alison's History). The "abuses of the old French Government were such that they could scarcely have been shaken to the ground by anything short of the tremendous Moral and Political **Earthquake** by which that Country was visited." (Blackwood). "The evil attendant on the great political Earthquake, that open rebellion and victory, of dis-imprisoned anarchy against corrupt, worn-out authority, that volcanic outburst of disintegrating rage, which occurred more than a century ago in France, has passed away, and the good, in many forms, survives, likely to last as long as the world endures." (Sanderson's History.)

The use of France in all these departments of retribution is, indeed, remarkable proof of Divine management, for, of all European States and from the early centuries, France was the chief support of the Papacy, "the eldest Son of the Church." But, and as stated by the great Napoleon, "A Revolution in France is always, sooner or later, followed by a Revolution in Europe." The whole domain of Civilisation was directly or indirectly affected by the shocks of this "Earthquake," and shared in the new conditions which it created. The inspired—and inspiring—imagery of Rev. 11: 11-13, outlines the attainment of wonderful liberty and privilege, the terrific vindication of right and truth, and these throughout the Prophetic Earth where "His Witnesses" are.

The realisation of the Divine Word which forecasted this "Earthquake," and the exaltation of the Eternal principles of the Moral Government of God, accomplished by it, are the outstanding matters to the believer in Divine Revelation, and not the mere results in human society. As stated in Rev. 11: 11, it was "the Spirit of life from God" that wrought these wonderful changes. This was the dynamic factor that imperiously changed the course of history and swung the world of human affairs round from the rut of previous centuries into a new groove, preparatory to the establishment of a Perfect and Eternal State on Earth. Only those who are diligent Bible Students are able to appreciate or explain the remarkable changes on Earth, and in human affairs, succeeding the Era of the French Revolution, to those obtaining during preceding centuries. "He changeth the times and seasons," and He has revealed these purposed "changes" in that Word which is, indeed, "as a Light shining in a dark place." Dan. 2: 21; 2nd Peter 1: 19.

It is interesting to note that, both before and immediately after the "Revolution," many writers on Prophecy, several of these "Huguenot Pastors," recognised the events commencing with the "Revocation of the Edict of Nantes," in A.D. 1685, and ending

with the "Revolution" of 1789-94, as the fulfilment of Rev. 11: 7-13. "Fulfilled" Prophecy, so **Markedly** manifest in the times then present, and in the extraordinary events taking place, enabled these writers to recognise and set forth the truths associated with the death and resurrection of the "Witnesses." Prominent amongst the Expositions published at this time was a treatise on "the Signs of the Times" by Mr. Bichino, a Baptist Minister, in England. The preface is dated January 19th, 1793, only two days before the execution of the French King Louis 16th. This work is properly quoted by many Expositors of the Apocalypse during the past century for its striking and enlightening conclusions. This Author concluded, 1st, that the persecuting "Beast," in its final "war," was represented in the French Monarchy; 2nd, that this "Beast" had slain the "Witnesses" by the "Revocation of the Edict of Nantes," and that God had raised them again as "witnesses" in the persons of their successors: 3rd, that the Prophetic period of 1260 years comprehending Papal dominion over the Saints, and over the "all kindreds, and tongues, and Nations" of Rev. 13: 7, had **Ended**. It is believed that Mr. Bichino was the first Author to set forth the following explanation of the "Three days and a half" of the death state of the "witnesses," Rev. 11: 8-12. "What length of time is intended by these three days and a half? My answer is, that **Days** in this eleventh verse are the same with **Months** in the second verse, or, if you please, **Lunar Days**, reckoning as the Jews did, 30 days to a month, and as is the method in calculating the above 'Forty and two months, to make them agree with the 1260 in the third verse.' "

"**Thirty** multiplied by Three, adding Fifteen for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connected: for I did not recollect the year when the Edict of Nantes was revoked. But looking over Quick's Synodican, I found it to be October 18th, 1685, to which, if 105

“be added, it brings us to 1790: take off the few months, if that should be thought necessary, for the event taking place before the half day is expired, and it brings us to 1789, when the ‘Witnesses were to be quickened.’ Whether this may strike others as it struck me, when I first observed the coincidence, I cannot tell; but from this agreement of the number 105 with the exact time between one of the greatest persecutions ever experienced by Christians, and this wonderful Revolution which has taken place, a thousand ideas rushed upon my mind. Is it probable, is it possible, that this can be the quickening of the ‘Witnesses? Can that zeal which hath fired Frenchmen to combat for civil and religious liberty, be the ‘Spirit of life from God?’ Is this Resurrection in the Vision, of Rev. 11: 11, the rising of civil and religious liberty previous to better days? We have long been praying ‘Thy Kingdom Come,’ is there any probability that the preludes to it are arrived? It is deserving of the most serious consideration, whether the Revolution in France be not the beginning of the fulfilment of this Prophecy.”

Such words as these, together with other contemporary writings, make manifest not only the deep interest in the Divine Purpose of many living at this Era, but the profound character of their thoughts.

THE NEW ERA, “THE TIME OF THE END.”

The wonderful Era, commencing on Earth with the Nineteenth Century is, in all particulars, the most remarkable in human history. Words seem altogether too feeble to express or describe the changed order. The order of universal progress and enlightenment and liberty of the past 120 years has no parallel in history. The time of the 7th Trumpet has been the enlightened period of history. The period commencing after the French Revolution and ending in the Kingdom of God is the domain of the 7th Trumpet, and the national operations on Earth are represented as resulting from the pouring out of the seven vials of

the wrath of God. The associations of these vials are responsible for the "Woe" features of the 7th Trumpet era. Rev. 16th Chapter.

Daniel's forecast of the same period in the 12th chapter of his prophecy not only shows the accuracy of the Divine "forecasts" of our times, but refers to other departments and phases of human affairs, to those outlined in the Apocalypse. The 7th Trumpet of the Apocalypse, is the "Time of the End" of Daniel's prophecy. Dan. 12: 4-9. The many features referred to in Daniel's prophecy as characteristic of the "Time of the end" are the outstanding features of the past 120 years. Sir Isaac Newton, in commenting on Dan. 12: 4: "Many shall run to and fro and knowledge shall be increased," conjectured that possibly when this prophecy was fulfilled travelling over the surface of the earth might even attain to the rapid rate of 40 miles an hour. Sir Isaac died in 1727. The French writer Voltaire, in commenting on Newton's exposition of Daniel 12: 4, and its then apparent unreasonableness, spoke of Sir Isaac as an "old dotard" whose mind had been affected by reading that outrageous Book, the Bible.

Our experiences and knowledge not only of steam and electrical machinery, but of air navigation, have demonstrated how exceedingly modest was Sir Isaac Newton's forecast. An approximate idea of the universal spread of knowledge, until ignorance of general subjects of information has become practically impossible, can be obtained, by remembering how, previous to the 19th century, enlightenment was the exception, general ignorance was the prevailing order. One hundred odd years ago, ability to read and write was not by any means general, amongst the masses of the people. The daily newspaper, with information of the whole world's affairs and doings right up to date, is not only available to all, but is eagerly read by all. "Knowledge has been increased." Dan. 12: 4. "Knowledge" as associated with Inventions of all kinds, as well as with machinery of every conceivable character,

has multiplied beyond any possibility of imagination to the generation of 100 years ago. Those who died 40 or 50 years ago probably never saw or heard of a motor car, nor an electric car, not to mention air machines.

The wonders of the electric cable, of the telephone, at first so remarkable, have been shown as quite ordinary, by wireless telegraphy making the whole world a whispering gallery. If either Napoleon or Lord Nelson could see the modern vessels, or the armaments of modern nations, they would be astounded. What the End of all these inventions will be it is not possible for any mortal to say. The wisest man cannot forecast what will be the means of transit, of communication, and the general conditions of life with mankind, in the Coming Age.

The Religious domain is really the most important one affected by this law of change. The removal of all compulsion in Religious matters, and the granting of the right and power of private judgment, have provided opportunity for the making manifest of a voluntary attitude in this connection, and indifference to religious matters by the majority even in civilised countries is one striking result.

But, and in fulfilment of Daniel's Prophecy, this Era of the "Time of the End" has brought such wonderful enlightenment on the Divine Word and Purpose to Bible Students as was not available to the same class in preceding times. "Go thy way, Daniel, for the words are closed up and sealed till the "Time of the End . . . the **Wise** shall understand." Dan. 12: 9, 10. This is in agreement with Rev. 10: 7, "In the days of the voice of the Seventh Angel . . . the mystery of God should be finished, as He hath declared to His Servants, the Prophets."

By the light of fulfilled Prophecy, truths have been made manifest that were of necessity hidden from previous generations. Never since the days of the Apostles has the doctrine of the Second Advent and Coming Divine Kingdom on Earth been so prominent in Religious teaching as it has been since the com-

mencement of the 19th Century. Several enthusiastic movements have originated through the conviction that Christ's return was then imminent, and although these were ultimately shown as mistaken in their fixed dates for the ardently desired event, they were not mistaken as to the glorious truth of His Personal Coming, nor of the present Era being the one for the accomplishment of that Coming. These movements not only showed faith in Christ's promise, "**I Will Come again,**" but abundantly proved how all taking part in them were amongst those "who **Love** that Appearing." 2nd Tim. 4: 8.

Any mistakes made in the past in the fixing of unauthorised dates, by those who not only believed but **Hoped** that Christ's return was imminent, are not to be compared with those made in the very opposite direction. The endeavor to **Thrust** the Second Advent into an obscure and indefinite future, and indeed to make the Advent itself an uncertain and even debatable matter, and thus of little importance or interest, receives such strong rebuke in Christ's teaching as to make it a matter of surprise that any should fail to note His words, and to show the attitude He denounces. The attitude both specified and commended by Christ is that of expectancy which involves preparedness, "and ye like men that **Wait** for their Lord . . . that when He Cometh and knocketh they may open unto Him immediately." Luke 12: 36. It is concerning those Servants who say, "my Lord **Delayeth** His Coming," that Christ's strongest rebuke is given. Matt. 24: 48-51. It is manifest from Christ's teaching in these and connected references that the only "Servants" approved by Christ amongst those alive at His return, are those who believe and teach others of this Event, and that it is then **Impending**. To declare that His Return is "Delayed" is fatal to the standing of all professed "Servants" on His arrival. Any claimed "Servant" or Teacher at the Era of His return, must, to be approved, be holding forth the Master's return as the One Great Hope, and must be so instructed in

the Truth as to know the signs of that approach, and to expound these to others.*

As outlined in the last ten verses of Matt. 24th, and the first thirteen verses of Matt. 25th Chapters, it is clear that all on Earth at the Era of the Second Advent who are recognised by Christ as His People, are believers in that event and in expectation of its realisation. Going "forth to meet the Bridegroom" (Matt. 25: 1) "is the unchanging and expectant attitude, the mark of identification, of Christ's last "Witnesses of the Time of the End." Wherever this "One Hope" of the Bible has become the "One Hope" of individuals in our generation, a belief in its impending realisation, together with belief in associated and inseparable

*Those "Servants" who deny that the extraordinary events and changed conditions of our times are Signs of the impending Advent of Christ are utterly unable to present any reasonable explanation of these and of their remarkable connection with Prophecy. The undeniable Signs given by Christ in such references as those of Luke 21: 25-28, together with His solemn forecast in verse 35 (for as a snare shall it come on all them that dwell on the face of the whole Earth), are not in any way expounded in the theories of a far distant or uncertain Advent, and cannot be harmonised with what is termed "a post Millennial Coming."

The earnest petition of Rev. 22: 20 cannot be presented by those who are labouring to make this Coming to be an uncertain or delayed event, and who are hostile to all Second Advent teaching. "Surely I come quickly. Even so, come, Lord Jesus." Only those who have a very definite belief in this Coming, who long for its speedy accomplishment, and who realise its imperative need with saint and sinner alike, can truthfully join in this petition.

The Era and "Due" Message of Matt. 24: 45-51 are identical matters with those of Dan. 12: 9, 10, Rev. 10: 7: It is only during this concluding Era that Christ's impending return and Kingdom, together with new and comprehensive truths relating to the Divine Purpose with mankind, become "meat in due season," and provide a test to all living believers. The true "witnesses" of the early centuries, of the "Dark Ages," and of the Era of the great Reformation, were not enlightened on the particular features of truth, only "Due" to be understood after the opening of the Seventh Trumpet Era, and were not tested by their attitude to an impending Second Advent. Divine Truth is so vast and embraces so many profound

truths, is inevitably involved. It is in these "associated truths" where differences obtain amongst these last "Witnesses," and where as a consequence they are divided into many groups, although all based on the One Hope. It is likewise evident from Matt. 25: 1-13, that the "Midnight Cry" just preceding the arrival of the Bridegroom makes manifest out of these "groups" of the "Ten Virgins," both the finally approved "Wise" and the disapproved "foolish."

In spite of the decay of spirituality in our times and the abnormal development of indifference to religious truth and service, it is both cheering and comforting to know for certain that approved "Watchers" will be alive on the Earth when the Master returns, and will be "caught away" to meet Him. These are His last "Witnesses," His own Personal Presence on Earth for the whole Kingdom Age succeeding alters the order of all preceding centuries. "The Tabernacle of God is then with men." Rev. 21: 3.

features that it was easily possible to provide approved tests of enlightened faith, as well as of obedience of life, in every generation, and these of a varied character. The matter of 1st Cor. 3: 11 applies, of course, to all. "For other foundation can no man lay than that is laid, which is Jesus Christ," also, Acts 4: 10-12.

Christ's teaching makes manifest that one essential to being approved by and accepted by Him, with those alive at His return, is a belief in and love of His impending return, and this, apart from the fixing of any definite date. The matter of Matt. 24: 48 is most emphatic. "But if that Servant shall wickedly say in his heart, my Lord delays His Coming." This "Servant" does not deny his Lord, nor deny that Lord's return at some distant and indefinite time; he becomes "Evil" and disapproved by the belief that "My Lord Delays His Coming."

It was by a wrong conception of Paul's teaching and through ignorance of Daniel's Prophecy that the Thessalonians regarded Christ's return as then imminent. Paul's exposition of the development and dominion of the Man of Sin, together with John's forecast in the Apocalypse of the Events of the Seals, Trumpets and Vials, remove all ambiguity as to what is to transpire on Earth between the First and Second

Advents, and leave no room for uncertainty in the minds of Bible Students as to the tremendous significance of our times.

The matters of Rev. 10: 7, Dan. 12: 9, 10, receive added force by such comments as those of the thoughtful Sir Isaac Newton, written in the 17th century. "The time is not yet come for understanding these Prophecies perfectly, because the **main Revolution** predicted in them is not yet come to pass." Sir Isaac was alluding to the "Great Earthquake" associated in Rev. 11: 13-15 with the commencement of the Seventh Trumpet Era, and with remarkable insight he correctly surmised that this "Earthquake" was the greatest "Revolution" of human history, the French Revolution.

It is by a right understanding of Pauline, Apocalyptic and all other Prophecy, and an instructed recognition of the Divinely appointed signs, that the "Faithful and Wise Servant" of Matt. 24: 45, 46 is able to give "Meat in Due Season," that the "Wise" of Dan. 12: 10 "**understand,**" and that the "Wise Virgins" of Matt. 25: 1-10 not only **know** of the Bridegroom's approach, but are "**ready.**"

CHAPTER 8. (Sec. 2.)

THE ESTABLISHING OF THE DIVINE KINGDOM ON EARTH.

The Second Proclamation Continued. Are the Protestant Sects Parts of Great Babylon? The Cause of Babylon's Fall. The Result of Babylon's Fall. The Third Proclamation. Another Voice From Heaven Drinking of the Wine of the Wrath of God. Tormented With Fire and Brimstone in the Presence of the Holy Angels and of the Lamb. Come Out of Her, My People.

THE SECOND PROCLAMATION CONTINUED.

On resuming our consideration of the 2nd Proclamation of the hour of Judgment, the reader is requested to bear in mind the matters previously presented, on the standing, characteristics, and voice of the 2nd Angel community.

This second Message is made up of two parts, first the declaration of the **cause** of Babylon's fall, Rev. 14: 8; second, the announcement of the **result** of this fall. Rev. 18: 2. There is not any "fall" of Babylon until this 2nd Message goes through the Earth. The humiliation of the Papacy at the French Revolution and by the campaigns of Napoleon, and the final loss of all temporal power by the uprising of the Kingdom of Italy in 1870, did not bring "Babylon's fall." She still survived in the same domain and relationship as when she first stood before the world—as an Ecclesiastical organisation. After the first proclamation, humanity will recognise that the substance of that proclamation is vastly different to any "**Gospel**" preached by the great organisation claiming to be the Christian Church and the exponent of Divine Truth.

If, what the Messengers announce as the "**Gospel**" be true, then the inevitable suggestion is that the teaching and standing of ecclesiasticism is false, that she is not the exponent of Truth, or the representative of Heaven.

The 2nd Angel community meets and answers this natural and universal enquiry by declaring "**Babylon is fallen.**" A recognition of the inevitable enquiry by mankind as the result of the matter of the first message is necessary to appreciate the abrupt manner, and the new matter, of the 2nd Message. Without any introduction or explanation, the twice repeated declaration is "**Babylon is fallen, is fallen.**" The "Emphatic Diaglott" translation renders Rev. 18: 2, "**Fallen! Fallen! is Babylon the Great.**" This repetition draws attention to the tremendous fact stated, and to the profound and solemn thoughts involved in that fact.

A universal system swaying the religious and secular authority of the world for more than a dozen Centuries; moulding the beliefs and actions of humanity, and enjoying the respect and admiration of numberless millions in all the Centuries as the earthly representative of Heaven. To lose all this suddenly; to have this loss publicly announced throughout the world, is tremendous. "**Babylon is fallen.**" To apprehend the declared fact is sufficient to fill the mind at first, but the repetition "**is fallen,**" carries the mind still further—what the fall is from and what it involves in its results.

This twice repeated message is presented as the fiat of Heaven, as well as that of a manifest fact. Only the One who gave "power" for this organisation to continue through the Centuries can cause and declare its "fall." It is important to remember that the "power" given to Babylon "over the Saints and over all kindreds, tongues and Nations" (Rev. 13: 5-7) **came from the Almighty.** He is the only source of power. There is not any competitor with Him in this domain. "He removeth Kings and setteth up Kings." (Dan. 2: 21). "There is **no power** but of **God**; the

powers that be are ordained of God." (Rom. 13: 1, 2), Great Babylon was not the creation of any super-human Satan, but the natural growth and development, and manifestation, of error and false practices in human nature. The universal "power" received and exercised was allowed by God, the only source of power, for the times He determined and the purposes He designed. God did not send or institute Apostacy in the early Christian Church, but through the Apostles He forecasted its approach, and did not hinder its development. He permitted this Apostacy to rise to its dominating position in the affairs of the world for the greater portion of the Gospel Age. Over 5 centuries before Christ He not only forecasted the rise of this organisation, specified the period set apart for its dominion, but outlined that "the Saints shall be given into his hand, and prevailed against, and that he shall "wear out the Saints." Dan. 7: 24, 25.

Some day, when our minds are stronger, and our vision is clearer, we will be able to appreciate the Divine wisdom in this matter, as well as in so many others. Till then, we must learn to confide in a wisdom that never errs, even if not always fully manifest. These facts serve to emphasize that since God gave authority for definitely appointed times, then the loss of this authority and the "fall" of the organisation receiving and using it, are matters calling forth Divine interference and notification.

A universal exposure such as is presented in this 2nd Message is the reasonable sequel to universal prominence and dominance. This exposure, by the persons who have throughout the Age been regarded as religious outcasts by popular standards, intensifies the solemnity of the 2nd Message.

After these Messengers have given a full exposition of who or what Great Babylon is, and a declaration of the fact and nature of her "fall," explanations of then present and past causes of this fall are presented. "Because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8. This is reiterated in Rev. 18: 3. "For all nations have drunk

of the wine of the wrath of her fornication." Also in Rev. 17: 2: "The inhabitants of the Earth," etc.

Not the slightest attempt is made to cover up or conceal moral and spiritual deformity, nor to speak in hushed tones of the terrible effects of false teachings. There is no salvation or deliverance apart from the Truth, and truth in its purity and fulness cannot be presented or accepted without at the same time opposing and existing error being recognised and avoided. No wound can be treated or healed save by first exposing it. The enlightenment concerning Babylon's fall, its causes, and results, is presented for the benefit of all alive on Earth, and not necessarily for the injury of any.

The Divine Messengers recognise that humanity is ignorant. Error is revealed in all its nakedness, and its pernicious influences and results upon mankind exhibited, and this to remove false pride, and to display the true state humanity is in. The Justice and Mercy of God are displayed in the sending forth of these Messages.

It is illogical to urge, on the one hand, that Great Babylon has never known the Truth, and on the other hand to affirm that God brings her downfall and terrible destruction, because of her opposition to the truth of which she was ignorant.

We are shown in these Messages that "Babylon **must hear the truth** before she can or does **"fall,"** and those in her communion must reject the Truth then presented and oppose it after her fall, before she becomes amenable to the plagues outlined, and the terrific destruction forecasted. "The Judge of all the Earth does right." This organisation has from its commencement and right through its history been the great opponent of His true people, and the enemy of the Truth (Rev. 13: 6, 7). But her claim of being the exponent of the truth and the representative of Heaven, justifies the declared "fall" of the 2nd Message, on account of the whole of her history showing the triumph of error and false practices. Great Babylon's responsibility to the Truth commences after the "Everlasting

Gospel" of the first Message has been proclaimed, and after her attention has been drawn by the Second Message to her own standing and influence, through all the Centuries of her existence.

ARE THE PROTESTANT SECTS PARTS OF GREAT BABYLON?

Numbers of Bible Students in our times have found as the result of Bible study that certain fundamental doctrines which they formerly believed to be Scriptural, are false traditions, and products of the "Great Apostacy," and have gladly given up their belief in these and embraced Bible Teachings instead. This changed attitude of belief has intensified their interest in and understanding of the Scriptures, and this has contributed to their increased development as true Christians. It has also intensified their Protestant standing, enabling them to see more clearly than ever before, the serious errors and practices of Great Babylon.

But, strangely enough, these are regarded with suspicion and aversion by many sections of the Protestant community, and denounced for their beliefs and teachings. A too liberal as well as pointless use of the term Great Babylon, by many of these advanced Bible Students, is probably responsible for some misunderstanding and bitterness. The indiscriminate use of the term "Babylon" to other Protestants is Scripturally indefensible, and to be deplored. The greatest possible aversion is—reasonably enough—shown by all religious organisations to the application of "Great Babylon," to their standing. The general confusion existing as to the significance of this Scriptural term is illustrated in one direction, by persons on leaving one Protestant organisation, and becoming associated with another, referring to this change as that of "Coming out of Babylon."

If confusion was the true and Scriptural significance of "Babylon," or if diversity of ideas and beliefs on Scriptural teachings was the certain sign of

the identification of "Babylon," then Verily, there has not been on earth since Apostolic days, unanimity or uniformity of belief and practice, in the true and representative Christian Community.

The most advanced bodies of Bible Students in our times are by no means free from this diversity of ideas and beliefs, and the declared "coming out of Babylon" seems in many directions to be an endless process, without any permanent finality.

For long Centuries, as well as in our times, the only religious organisation on Earth where unchangeableness of policy and doctrine and where unanimity and uniformity exist, is in the false Church. During the long dark centuries of the "war with the Saints" those referred to by the sacred writers as "the Witnesses, or the Saints and Martyrs of Jesus," were not of the one united community or religious organisation, and they did not all see "eye to eye" on all matters of Divine truth. But this diversity of belief in regard to Divine Truth, and their associations with different religious organisations, did not make any of them parts of Great Babylon. They were bound to their Divine Head and Master by individual faith and obedience, and they were bound together with fellow Christians, as a general Protestant community, by their rejection even unto persecution, imprisonment, torture and death of the unscriptural claims, standing, and practices, of Great Babylon.

In Chapter 7, and in the section dealing with the historical identification of the Image to the Beast and war against the Witnesses, there is presented some of the names of the different Protestant Communities comprising these Witnesses, and containing the true "Saints." The historian, after referring to their differences of beliefs on Bible teachings, adds, and the words are profoundly significant, "But, all agreed on this that the prevailing religion was false, and that the Roman Pontiffs unjustly arrogated to themselves dominion over Christians and their beliefs."

Any in our times manifesting the same attitude to the false teachings and claims of the Papal organisa-

tion are not in Great Babylon. Something more than stern opposition to a false religion is of course necessary to membership in the true Church of Christ.

Where has the idea originated that the "Babylon" of the Apocalypse is made up of confusing sects and diversity of beliefs? It certainly has not come from the Scriptures, nor is it in any way confirmed by history and observation. As we have noted, there is not any diversity of belief, and there are no confusing sects in Great Babylon. The one and only religious organisation on earth, where for thirteen centuries religious controversy is absent, and where one creed is accepted by all in her communion in every land on earth, is the very "Babylon" which is explained by many as signifying a system of confusing sects and beliefs.

It is only when and where there is unfettered individual liberty to think and act, that differences of belief can obtain, and evidently, such differences are in the present order of things unavoidable, even amongst the most advanced Bible Students. Regrets on account of these "differences" are often made by those who, sincerely enough, believe that their position and belief is the only sound and Scriptural one, and therefore the only one to remedy other people's mistaken belief and standing.

The Master of the House is much wiser than any of His servants. The present state presents opportunity for the "fight of faith." Diversities in the human mind and nature, and not in Divine Revelation, are responsible for all diversities of understanding the revealed verities of faith. Out of the present conflict the position outlined by Paul will ultimately be reached by all who are really "fighting the good fight of faith." Ephes. 4: 13.

The protesting communities of the dark Ages, containing the true Saints as well as the Martyrs of Jesus, refused the unanimity and the uniformity of Babylon's creed and order of worship and life, at a terrible cost to themselves. The Protesting communities of modern times, from whom most of the last remaining members of the true Church are developed, enjoy wonderful

liberty of thought and action, as the result of the Divinely changed times and seasons. All these Protesting communities are quite separate from Great Babylon and will ultimately fill a most important place in the Divine purpose of the Gospel Age, at the return of Christ. Just so far as true Protestantism exists, is Divine approval merited. The more complete and embracing the peaceable protest, the greater the share in this Divine approval, until complete separation from all the teachings of the Apostacy prepares His joint heirs in our generation. The confusion of tongues at Babel is an historical matter, and not a type or sign of mystical Babylon. The ultimate climax to this, as well as to all diversity of belief amongst mankind, is presented in Zephaniah 3: 9.

As we have noted in "the identification of Great Babylon," this designation is the mystical name of an Organisation established at Rome, headed up at all times in a man, and with a man made sacrifice for sins, and a false system of belief and worship. 2nd Thess. 2: 4. The peoples, multitudes, nations and tongues of Rev. 17: 1, 15, do not constitute Babylon, they are her family. She is their "Mother." The woman herself is separate from this family. "The woman thou sawest is that great City which reigneth over the Kings of the Earth." Rev. 17: 18. This is the only family of the mystical woman. She is not the "Mother" of organisations. The application of Rev. 17: 5 is to the immense family all over the earth referred to in Verse 15. Only those who acknowledge the false vicar of Christ as the true Head of the Church, and who believe and participate in the order of worship instituted by this false Head, are members of the family of Great Babylon, who acknowledge her as their "Mother."

That No Protestant organisation has proceeded from Rome is evident. Those who speak of Babylon being the "Mother of other religious organisations separate from her," are not able to present any signs of these in the Apocalypse. The unmistakable sign of the woman Babylon and of her numerous and univer-

sal family is powerfully presented in Rev. 17: 1, 5, 15, 18. Where are the signs of these presumed organisations of which she is declared by many modern expositors to be their "Mother?" The only other organisations associated with this "woman" in the Apocalypse are the secular Kingdoms of Europe over which she reigns. The ten horned Beast of the Sea, the two horned Beast of the Earth, and the scarlet coloured Beast, Rev. 13: 1, 3, 11, 12; Rev. 17: 3. No other organisations are shown in the Apocalypse as connected with, much less proceeding from, the woman Babylon.

The Divine purpose operating during Christ's absence from the Earth is specified as a "taking out process," and not an indiscriminate gathering in. To develop a true Church out of the world and not to gather the whole world into the true Church, is the Divine order of the Gospel Age. Only by the introduction of such frightful doctrines as that of eternal torments to those not "gathered in" during the present life has the "Narrow Way" Christ spoke of been compulsorily made by false doctrine a "wide way," and the "few" saved as stated by Christ in Matt. 7: 14, to be the "Multitudes, peoples, nations and tongues" of Babylon's immense family, all declared as being saved by being children of the Church. Rev. 17: 15.

Acts. 15: 14, defines the primary object of the Divine purpose during Christ's absence from the Earth. "To take out of the Gentiles a people for His Name." Those taken out constitute the multitudinous Bride of the Lamb. Every member of this company must be drawn by love of the truth and of the absent Bridegroom. This true Church only comprises pure persons, although the earthly associations and organisations are not always limited to these. But there has never been any save the Divinely approved in the Assembly of the true Church, "whose names are written in Heaven." Luke 10: 20.

The present Mission of this true Church during the Bridegroom's absence is defined in Rev. 19: 7, "His

wife hath made herself ready." This is her great Mission in the present state. A recognition of this will make manifest that the Universal call through the Bride succeeds the Marriage of the Lamb, and has not therefore any application during the Bridegroom's absence. Rev. 22: 17. "And the Spirit and the Bride say Come." This succeeds the Marriage of Rev. 19: 7. There is no "Bride" till then.

Until the Bridegroom returns, the true Church is spoken of as being "espoused," and as a "Virgin." 2nd Cor. 11: 2. All the Centuries between the first and second Advents are required in the call and development of this Virgin class. As noted in a previous chapter, a "multitudinous seed" is promised through the individual seed Christ. Heb. 11: 12. The illustration of the stars and of the sand of the sea shore, are presented as displaying the immensity of this future family of faith, succeeding the Union of the true Bride with the glorious Bridegroom. Gen. 15: 5, 6.

One relationship of this true Church shown by every member in all the Centuries of its development is its Protesting attitude. Every member of the Bride class is an unbending Protestant. "They have not worshipped the Beast nor his Image," is definitely declared in Rev. 20: 4; "they have gotten the victory over the Beast and his Image," is used of the same class in Rev. 15: 2. Association with Great Babylon results in the standing of Rev. 13: 8, "whose names are not written in the book of life."

The urgent need of our times is not the denunciation of Protestants by other Protestants, nor yet the carrying out of any plans of "reunion," but, the purification of professed Protestantism from all the errors originating in Great Babylon, and the overcoming of lethargy and indifference to Bible study and the service of the Creator. It is indeed high time to awake out of sleep. Certainly the most advanced Christians are unbending Protestants.

"Faithful are the wounds of a friend." As a friend, and not as a harsh and bitter critic, we draw attention to the Scriptural position, in this tremendous

epoch of the world's affairs. Every intelligent Protestant knows from history what a conflict it was for the Reformers of the 16th century to free their minds from the nightmare of error which they and all others had been indoctrinated with. Ecclesiastical history reveals the same conflict amongst the Protestant Sects during the Centuries preceding the Reformation and succeeding Apostolic times. Participation in this "fight of faith" was the best of evidences of separateness from great Babylon.

It is impossible for the Student not to notice how the Scriptures represent Great Babylon's influences in spreading error, as Universal to some extent; that not only with her own numerous family, but with all the inhabitants of the Earth, such injurious results as to justify the designation "drunken" are outlined. Rev. 17: 2. Only her own family are so utterly intoxicated as to accept her man made sacrifice, order of worship, and dominion of a false head of the Church. But every true Christian needs to examine the foundations of their faith, to see how much or if any traces of the Apostasy are bound up in these. Great Babylon's doctrines are the cause of the declared stupor of Rev. 17: 2, with "the inhabitants of the Earth." Some of these doctrines are older than the mystical woman, being adopted by her from Paganism, and made doubly worse by being associated with the pure Christianity of Christ and the Apostles. The doctrines of human immortality, and of a plurality of Deities, of Triads or Trinities, were old Pagan errors long before the Christian Era.

In a previous section we have quoted from the "decline and fall of the Roman Empire." Chapter 28, where the author traces the introduction of the doctrines, rites, and practices of Paganism, into the professed Christian Church. Mr. Gibbon concludes by saying, "it must be confessed that the Ministers of the Catholic Church imitated the profane model (Paganism), which they were impatient to destroy."

Every true Protestant ought to know that the doctrine of eternal torment is not even Pagan, much

less Scriptural, in its origin. Its creation by Great Babylon was practically contemporary with the embodiment of the same frightful doctrine in the teaching of Mahomet, the false Arabian Prophet. The Mohammedan scourge was intensified in its military successes by the promise of Paradise, and the threats of an eternal Hell. The introduction of the doctrine of an eternal Hell into the professed Christian Church, produced such results that the "mystical woman" was compelled to mitigate its hopeless tendencies, hence the chimera of Purgatory. The eternal Hell was then declared to be reserved for opponents of the true Church, and for obstinate heretics.

Protestants! Awake! and examine the reasonable Bible Teachings on the penalty and punishment for sin; the cause and nature of death; and the glorious redemption of humanity, by the sacrifice of Christ. The sublime word of God is being opened in our times to every true seeker in such clear and harmonious unfoldings as never before. The Divine character and Word are being justified to all His enlightened Children. That "Nothing can be good in Him which evil is in us," is the verdict of enlightened reason, and abundantly confirmed by the testimony of Scriptures. That which would be vile and devilish with man, would be infinitely more so in the Almighty. Christ's command to "love your enemies," presents as the noblest incentive, "that ye may be the children of your Father which is in Heaven." Matt. 5, 44, 45. Error is always unreasonable, that which is false cannot stand at the bar of reason. Moral and spiritual truth is not only taught in the Scriptures, but appeals to reason, and is the perfect means of developing sober mindedness. "For God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind?" 2nd Tim. 1: 7.

THE CAUSE OF BABYLON'S FALL.

The words of Rev. 14: 8 are unmistakable, they are used by Divine representatives, and are not only true

but free from all offensiveness. There are times when even a statement of the Truth appears offensive. The declaration of Babylon's fall and its great cause cannot be made apart from such statements as are distasteful to interested parties. "Babylon is fallen because she made all Nations drink of the wine of the wrath of her fornication." This matter of the cause of her fall is mentioned three times in the Apocalypse. Rev. 14: 8; Chapter 17: 2; Chapter 18: 3. There cannot be any question as to the comprehensiveness of this cause. "All Nations," the "inhabitants of the Earth." The declared outcome of this universal intoxication is, "the inhabitants of the Earth have been made drunk with the wine." Rev. 17: 2.

A further explanation of the means and source of this intoxication is given in Rev. 17: 4. A woman in most splendid and gaudy clothing holding a golden cup in her hand; this cup contained the wine. The dazzling and captivating appearance of the woman was such a powerful sign that John writes, "When I saw her I wondered with great admiration." Rev. 17: 6. The woman, golden cup, impure wine, are all powerful symbols, and unmistakable in their significance.

Pure wine is used in Scripture as a sign of sound doctrine. Such "wine" now produces in enlightened believers, hopefulness, joy, peace, and enthusiasm in the Divine Service, "rejoicing in hope of the glory of God." Rom. 5: 2. "Be not drunk with wine. . . but be filled with the Spirit. . . and making melody in your heart to the Lord." Ephes. 5: 18, 19. In the coming glorious Kingdom succeeding the operations of the hour of Judgment, "wines on the lees well refined" are to be given to the great human family. Isaiah 25: 6. This commences the era of true pleasure and happiness to humanity, of boundless joy without any mixture of sorrow. "The former things are passed away." Rev. 21: 4.

Down to the Hour of Judgment humanity generally has only tasted of the mixed wine of Babylon's cup, and has to a lesser or greater extent suffered

intoxication. "The inhabitants of the earth have been made drunk." Rev. 17: 2. All have suffered directly or indirectly. Babylon's family. (Rev. 17: 15) has experienced the worst phases of uninterrupted intoxication. The Protestant communities, outside of this "family," have experienced the indirect effects of this intoxication. Divine truth has been made perplexing, difficult to find and hold. The apathy and indifference to religious truth also evidences this indirect intoxication, amongst the general peoples of the Earth.

The vast majority of mankind has not the remotest conception of the Gospel of the Kingdom. The greatest haziness, uncertainty, and vagueness characterise the prevailing ideas of humanity concerning the sublime purpose of God on earth, and the fact and constitution of the wonderful future state. No mortal possesses the ability to rouse the human race from its stupor, and fire mankind with enthusiasm in the delightful cause of Divine truth. And yet, this wonderful "Word of Truth" is in the languages of all the nations of the Earth, easily available to all, and crowded with the most glorious enlightenment for those who really seek for truth and desire to possess it.

It is only in the department of religious truth and service that any degree or phase of "stupor" exists. In all other departments humanity is awake and actively alert. This Second Message indicates the continued existence of this condition of intoxication down to the delivery of the Divine proclamations. "The inhabitants of the earth have been made drunk with the wine," and will only be aroused from religious lethargy, indifference, and the serious results of false doctrine, when this final epoch arrives.

What can explain the declaration of the 2nd Angel community in Rev. 14: 8? "She made all Nations drink of the wine of the wrath of her fornication." How has she accomplished this? She certainly did not make the Saints and Martyrs of Jesus drink this wine. They refused it. Because of that she "made war with them and overcame them." All her efforts

to attract them by her appearance and golden cup utterly failed. How did she succeed in making all others drink this impure wine? By what means has humanity during the Gospel Age been persuaded to believe as true, things which unbiassed reason as well as Divine Revelation pronounce to be false?

The Apostle Paul gives one answer in 2nd Thess. 2: 10, 11. "Because they received not the love of the Truth that they might be saved. And for this cause God shall send them strong delusion to believe a lie." These words are profound. Those who have learnt of the limited purpose of God in the Gospel Age, that it is a "narrow way that few find" (Matt. 7: 14), will not misunderstand Paul's reference in 2nd Thess. 2: 10, 11. God did not expect the bulk of the Gentile Peoples of the Gospel Age to attain to the great salvation of the Bride of the Lamb. But through Paul He emphasizes that all misled by the great Apostacy have shown themselves as unfitted for the High Calling.

The explanation given to John and written by him, also explains this declaration of the 2nd Angel Message, and shows how Paul's forecast of a "delusion" is realised. The attractive appearance of the mystical woman and the golden cup in her hand, are the means by which humanity for long centuries has been deceived, misled and intoxicated in spiritual things,—or in matters relating to the Divine Being and His purposes. The Apostle Paul's words in 2nd Thess. 2: 10, 11 emphasize that no person has been misled or deceived by this "delusion" who has possessed and manifested the true spirit. This matter presents the clearest of proofs, that one purpose in permitting the uprising to power and authority of the Great Apostacy of the Gospel Age was to exhibit or make manifest that the vast majority of the Gentile peoples were entirely unfitted for the exalted nature of Joint Heirship with Christ. "Because they received not the love of the Truth, that they might be saved." All who did receive it, will share the salvation offered, and these all by comparison with the others, are the "few" of Christ's forecast.

The "gaudy, attractive woman, and the golden cup" are powerful signs. (Rev. 17: 4). It is remarkable how appearances impress human nature, and the effect of "clothing." The maintaining of law and order in a refractory crowd seldom requires more than the appearance of a policeman in his official clothing. State ceremonies would fall flat apart from official vestments. Justice and the administration of law receives added dignity and solemnity by the wigs and gowns of Judges and advocates. Ecclesiasticism has excelled in this department of clothing and appearances. In Christ's day the teachers of Judaism impressed the people much more with their robes than by the enlightenment of their Message. Of Christ it was said, "He speaks with authority and not as the Scribes." So far as His Appearance was concerned it was asked, "is not this the Carpenter's Son"? Christ's authority was in His Message and person, not in appearance or clothing.

No department of human life or society has been so susceptible to the authority of appearance as the religious domain. The great argument appealing to thousands of millions for over 13 centuries in support of Great Babylon is that of her appearance. A "woman arrayed in purple and scarlet colour and decked with gold, and precious stones and pearls." Rev. 17: 4. Imposing organisation, historic standing, influential connections, pretentious claims. Her teachings and doctrines concerning the Divine Being and His Purposes and operations; the constitution and purpose of the great future state; on human nature and the required attitude to the Creator,—are of a class that would be repudiated with scorn by every person of reason and intelligence, if proceeding from any ordinary source. The unreasonableness of the teachings has been lost sight of, in the apparent authority and sanctity of the organisation, and the prestige and claimed Divine authority of its remarkably equipped ministry.

The Golden Cup is an added means of attraction. This contains the wine or doctrine. True worship

of the Creator is the most ennobling of all exercises that intelligent creatures can engage in. This "worship" is enjoined upon all His Children on Earth, and no intelligent rational mortal should find in such worship anything but the most pleasurable and profitable associations and results. Humanity has no Friend and Helper like the Divine Being, and all true recognition of this in praise and thoughtful adoration constitutes true worship. To guide such worship aright, and into approved avenues, the Divine word was given.

"God is Spirit, and they that worship Him must worship in Spirit and in Truth; for the Father seeketh such to worship Him." John 4: 23, 24. "Gold" is a symbol of Divinity, and a "Cup" signifies the means or act of worship (1st Cor. 10: 16, 21). Jehovah's word to man is the basis of all true worship, and the means by which all true faith is developed. The delightful associations of Christ's exposition of the Word of God were the means of making desert places, the mountain side, public avenues, private homes or a little boat, temples of worship to the "Most High." True worship of the Creator exists in our times, as in all other Centuries of the Age, and is by no means limited to the associations of any one sect or religious body. The value and importance of truth cannot be overestimated, but all the true "children of the Kingdom" are but scholars, and with all their education in Divine Truth is in process right through life.

But the Messengers of the Second Proclamation declare that Babylon's Golden Cup has only contained impure wine, and that the effect of drinking this has been intoxication. The apparently Divine Service suggested by the sign of the Golden Cup is declared as having been a deception. The Word of God was not present in the "wine" of this cup, and the Personality of the Divine Being as the **One Object** of Worship was completely obscured by the prominence of **human, material, and presumed spiritual objects**. Only **One Mediator** is established between God and man, and it is through this **One** alone that true and acceptable worship is presented to the Almighty. 1st Tim. 2: 5.

In announcing Babylon's fall as an accomplished fact, and in justifying that fall by the explanations given of her false teachings and practices, and of her injurious influences upon humanity, the references made are in the past tense. "She **Made** all Nations drink."

THE RESULT OF BABYLON'S FALL.

The cause and result of this Fall are often confounded. The condition resulting from Babylon's fall is one only commencing at the time of this Second Message, hence is spoken of in the present tense. Rev. 18: 2. "Babylon is fallen and is become the habitation of demons," etc. This is quite distinct from the statement of Rev. 14: 8, "is fallen because she **made** all Nations drink."

It is clearly manifest that any past or present application of Rev. 18: 2 is utterly impossible. This last state of Great Babylon, like that of her fall, is announced by Divine Messengers, and this not as any contributing cause of that fall, but as the immediate or then present result. Believers in the truths of the Scriptures are neither authorised nor called upon to use the designations of "demons, foul spirits, and unclean and hateful birds" in application to fellow mortals. There is no authority for the present use of these terms.

The references in the Scriptures to the state of the vast majority of mankind in past and present generations are very different to those employed in Rev. 18: 2, and in application to conditions prevailing in Great Babylon after her declared fall. The 2nd Angel community speaks sympathetically, if unmistakably, of the "all nations" made to drink impure wine. (Rev. 17: 2: Rev. 14: 8). They have been misled by a terrible delusion, and are therefore deserving of consideration. But there is not an atom of sympathy in the terms used in description of the various states in fallen Babylon. (Rev. 18: 2.)

It is strangely true that human nature, so needful of mercy itself, has a merciless trait interwoven in its

present imperfect constitution. It is hard for human beings to forgive wrongs, or even fancied wrongs. Religious bitterness is, unfortunately, proverbial. "Forgiving one another as God for Christ's sake forgives you," is indeed an ideal admonition. There is deep probing in that section of the Lord's prayer "forgive us our trespasses as we forgive others."

A recognition of our natural tendencies enables us the more to admire the Divine procedure of postponing all exposures of human motives, all messages of retribution upon humanity, all denunciations of evil dispositions and states, as well as of all false religious teachings and systems, to the epoch of "the Hour of Judgment, and to the capable management of infallible preachers and Judges. Before such a message as that of Rev. 18: 2, can be truthfully delivered, humanity must be enlightened on the truth of the Divine purpose and the Divine estimate of the religious and secular Kingdoms on Earth. Only the worst elements then exhibited by resistance and opposition, constitute the "demons, foul spirits and hateful birds." "The identification of these evil products of the enlightened times is made, not by fellow mortals, but by infallible Immortals."

After Babylon's fall is announced and realized all over the Earth, the then past is, for the time being finished with, and new demands and phases present themselves. These relate to the necessary explanations of Babylon's position, after her fall, and before her destruction. Information on this is essential to the full enlightenment of mankind. The question must arise as to the position occupied by those who refuse to separate from the fallen organisation, and who endeavour to restore the lost position and to re-establish the authority of her teachings.

As in the present, so in the hour of Judgment, the human mind can only come to some decision after weighing the evidences supplied, and then as now vested interests will blind their possessors to better and purer things. Vested interests never yield without a conflict. While it may and does seem incredible to

those who have learnt to look for and eagerly accept truth, because of its own value, that others will cling to error and false things even after these have been exposed and shown as false, it is none the less true.

The raising up of humanity into true Divine fellowship and obedience is a tremendous work. The audience of this 2nd Message, "all dwelling on earth," will be divided into two camps by it. One class will be convinced by the overwhelming evidences presented, the other class will show the need for the realization of Isaiah 26: 9, "for when thy judgments are in the Earth, the inhabitants of the world will learn righteousness." It is the Divine wish that humanity should learn righteousness, and all His methods and operations are adapted to the attainment of this end.

As soon as the living generation has realized the fact and significance of Babylon's fall, the Divine Messengers will anticipate and answer the natural and inevitable question, as to her position at that time. An insight into this matter, revealing the necessity for giving this information, is supplied in Rev. 18: 7 middle clause, "for she saith in her heart, I sit a queen and am no widow." This is not spoken openly, and the ability to read what she says in her heart, reveals the nature of the Messengers. What she says secretly is declared universally by the Divine Messengers. This secret thought or policy shows and proves that she does not accept the declared fact of her fall.

In order that there may not be any further deception of mankind by the hidden and secret operations seeking to maintain the prestige and standing of the fallen system, the 2nd Angel community proceeds to explain the existing position. "Babylon is fallen and is become the habitation of devils, the hold of every foul spirit and the cage of every unclean and hateful bird." Rev. 18: 2. This notification completes the general presentation of truth commencing with the everlasting gospel of the first message. Properly understood there is shown in the notification of Rev. 18: 2 the greatest generosity and consideration, both to

mankind in general and to those who persistently cling to the fallen system.

An illustration from every day affairs will assist in making manifest the declared state of Rev. 18: 2. Houses or tenements condemned by the authorities as unfitted for occupation by respectable citizens, and therefore forsaken by all such, are sought after by and become the haunts of criminals or questionable characters, until their demolition. Or, if the law places its bann upon gambling, or attempts to limit or restrict drinking practices and associations, or in any way curb recognised and admitted evils, there are always loud protests from vested interests, and from confirmed devotees of the evils menaced.

But a more powerful illustration of the state outlined in Rev. 18: 2 is presented in the experiences of Historic Babylon, the Metropolis of the first Empire. In outlining the fall and succeeding desolation of the Historic and once magnificent City, the Prophets present in the exact terms used, a key to the understanding of the symbolic terms of Rev. 18: 2.

In Isaiah 13: 19-22 there is presented the historical forecast of the state that actually overtook the great Metropolis of the Empire of Babylon. That magnificent and populous City lost all its inhabitants, and became the haunts of wild beasts, the abode of weird birds. From the early portion of last century, explorers in the ruins of Babylon have seen the verification of Isaiah's prophecy. For Centuries Jackals howled in its palaces, lions made it their lair, satyrs or wild goats haunted its ruins, and owls and vultures made it their cage. But no human beings have dwelt there. The wild beasts, the unclean birds, associated with the ruins of ancient Babylon and referred to in the Prophetic forecast, are literal references, and not signs or symbols of different classes of men. Babylon was forsaken by man.

The Babylon of the Apocalypse is a mystical organisation, and the terms used in describing the state succeeding her fall are signs of the characteristics of the different classes of human beings still remaining

in her communion. The use of beasts and birds as signs of states in human nature suggests the wisdom of giving some attention to the natures and habits of these creatures. Amongst animals there are the two divisions of wild and domestic. Wild animals, if brought into the society of mankind, have always to be kept behind bars. If left free they will flee from the society of mankind, or visit it in a stealthy manner for prey. Wherever civilization has decayed, wild animals reappear and take up their abode. Domestic animals live where human society exists rendering service to man, and are regarded by wild animals as their prey as man is. No domestic animals remained in the ruins of ancient Babylon when man forsook those ruins.

"Clean or unclean" divides the birds into two distinct kinds. Only the vultures and owls kinds continued with the wild beasts in the ruins of ancient Babylon.

The constitution of human society on earth, apart from religious tests or standards, manifest how in every land and age mankind comprises two classes, the law abiding and the lawless or criminal. All remedial measures have failed to reclaim, and all capital punishments to deter, the criminal or wild amongst men. Every generation and every age has its Ishmael class. Its wild beast, or vulture phase. Human history has been marked as strongly by these two divisions of mankind as the natural history of animals and birds is in its distinctions. Isaiah 11: 6-8, is profoundly suggestive in this connection.

The matter of Rev. 18: 2 finds abundance of illustration in the history of man and the Kingdoms embracing other creatures. The hour of Judgment with its presentation of the Divine Kingdom; its "everlasting Gospel to all dwelling on Earth; its authoritative announcement of Babylon's true character and fall, will divide mankind into two great classes, "wheat and tares, sheep and goats, righteous and wicked." Neither of these classes is manifested until the ending of the second proclamation. Both are then disclosed, and show the application of the terms, "wild and

domestic, clean and unclean." It is, of course, necessary to keep in remembrance that all the approved overcomers of the present age are the Divine Messengers, and not in the human nature, and therefore not amongst the two classes of this coming "Harvest."

On the first manifestation of these distinct classes, the Divine Messengers point out to all mankind that the unreasonable, bitter, and generally worst elements of humanity will rally to the support of the fallen system, with the desire and intention of hindering its destruction. The description of Rev. 18: 2, outlines how fallen Babylon will become the centre or rallying point of three classes of lawless men. All these will be the family of Babylon in her last phase.

Those represented by the "devils" or "demons" are the secular and ecclesiastical authorities who refuse the King's proclamation. When Pilate was disposed to let Jesus go from custody, His action was hindered by the Jews daring him to condone treason. John 19: 12, 13; Acts 17: 7. Christ's royal claims and title were the causes of His death. John 19: 7, 19. The established and declared Royalty of Jesus at Jerusalem, and His claim and title of Universal King, will arouse the hostility of all kings who love power beyond truth and righteousness. Psalm 2: 2, 3, 6.

The bitterest opposition to Christ at His first Advent proceeded from the Scribes and Pharisees. Even Pilate discerned their motives. (Matt. 27: 12, 13, 18.) For the teachers of Judaism to acknowledge their error was much more difficult than a similar acknowledgment by ordinary people. "Are we blind also," was their sarcastic query. (John 9: 40.) "The common people heard Him gladly." (Mark 12: 37.) It is hard for professed teachers to acknowledge themselves in error; only those possessed by the best instincts will do this.

Those of these classes, hostile to Earth's King, are represented in the first sign of Rev. 18: 2, and are illustrated by the Kings of the forest taking posses-

sion of the ruins of Ancient Babylon. These leaders and dignitaries are unwilling to surrender position and power. Fallen Babylon becomes their "habitation."

The two other signs of distinct classes in Rev. 18: 2, "foul spirits" and "unclean birds," are unmistakable. The general family of the Mystical Woman is suggested in the sign of "foul spirits." They will be obedient to the leaders and dignitaries, formulating the policy of rebellion against the new King and Head of the Church. The past and present Apocalyptic title of this family unmistakably identifies the "foul spirits." (Rev. 17: 5). Fallen Babylon is their "hold." Rev. 18: 2. The 3rd class of Rev. 18: 2, is evidently an addition to the mystical woman. "Unclean birds" making the fallen system their "cage," is a powerful intimation of all the human vultures and weird birds gathering into the fallen system. These are the criminally and morally vile. It is unfortunately true that this class is not by any means a small one in our times. The administration of Justice in all lands witnessing to the serious problem involved in holding this class in check. Its removal is an impossibility. (2nd Tim. 3: 13). This criminal and lawless class will be opposed to the destruction of fallen Babylon, not from any religious motives, but because the new order proposed by the 2nd angel community hinders any opportunity for evil or crime. The "rod of iron." (Rev. 2: 27), is a menace to all evil doers. Fallen Babylon is the "cage" of these "unclean birds." These 2nd and 3rd classes are illustrated by the "doleful creatures" and the "owls and vultures in the ruins of Ancient Babylon." Isaiah 13: 21.

There is not anything offensive in symbolising different human states by characteristics of animals and birds. The great wrong is, in having such states as are illustrated by the worst of these. But similar methods are used in outlining different states in Divine Messengers. Jesus, in His various offices, is represented by the signs of various animals. The Lamb of God. The lion of the tribe of Judah. Christ spake of His

followers as My "sheep;" and the prophet declares, "all we like sheep have gone astray."

The signs of Rev. 18: 2 manifest 3 classes with distinct characteristics, but united in one common clause. Demons are quite distinct from foul spirits, as those are from unclean birds. Devils, or demons, is a sign truly of unreasonable or beastly characteristics, as "foul spirits" is, but of a different class, whilst "unclean birds" suggests the habit and instincts of the owls and vultures amongst men.

Popular tradition represents demons, or devils, as being foul spirits, and insists that these are not human. Rev. 18: 2 separates devils from the foul spirits as well as from unclean birds, and applies the three signs to states in human nature, and amongst mankind, developed and manifested after Babylon's fall.

The tradition that "devils" are fallen Angels, or spiritual beings, is not authorised by the Scriptures, and is manifestly opposed to reason. "Fallen Angels" or sinful spiritual beings are referred to in the Scriptures, but never as devils or demons. In their "fall" from place, purity and power, they did not become as, or more wicked than human beings. They are ultimately to be restored, and this as spiritual beings. 1st Cor. 6: 3. The state of demons or devils is not in any sense a spiritual one; it does not represent a higher nature than the human, but one much lower.

The highest man is only a man, and is lower than the obedient Angels. (Heb. 2: 7, 9.) The most degraded of man is still human, and is lower than the lowest Angel. Just as men cannot cease to be men, even in beastly degradation, and so long as life lasts, so spiritual beings, or Angels, cannot cease to be spiritual and higher than man, including those who fell from their first estate. With spiritual beings, as with men, death alone can rob them of their distinct natures.

We are told in Scripture that "God made man a little lower than the Angels," but no text of Scripture says that any Angels have sunk lower than fallen man. (Psalm 8: 4, 5.) Every reference in Scripture

to "demons" or "devils" applies either to certain wild beasts, or as a sign of an unreasonable and unnatural state in human nature. All the unfortunates said to be "possessed with demons or devils" during Christ's ministry, were the pitiful subjects of an unnatural state. The casting out of the demons is declared to have accomplished the "healing of the unfortunate." Luke 6: 18, Luke 8: 2, 36, etc. In some of these, the unnatural state of mind prompted the subject to be very talkative, whilst in others it hindered speech and was called a dumb devil. (Matt. 9: 32, 33; Matt. 15: 30, 31; Luke 11: 14.) In others again it produced unclean habits, and was called an unclean spirit. Blindness, deafness and dumbness were called "devils." (Matt. 12: 22; Mark 9: 25).

But all these unreasonable or unnatural states were not the result of the choice or actions of the subjects. They were a fitting cause for compassion, and for the wonderful healing power of Christ to operate upon. But when fallen Babylon becomes the "habitation of demons, etc.," it will be by intelligent, rational, and educated men, resisting light, truth and righteousness, and exalting in their minds, hostility and hatred to that which is demonstrated as good and pure. The inevitable result of this course is the development in such persons of an unreasonable and unnatural state of mind, a "beastly" state, since reason is dethroned by it. This state of mind moves the subjects to actions that ought not to be performed by any intelligent, responsible, or rational creature.

Such actions are, resisting and opposing the claims of the Divine Government; endeavouring to re-establish again an organisation that has deluded humanity, misrepresented God, and produced Earth's greatest woes and sufferings; and, of seeking to hinder the establishment on Earth of the Divinely promised Golden Age of history. Pride that will not humble itself, vested interests that will not sacrifice the evil for the good, and perverted instincts that love darkness better than light and the wages of unrighteousness more than those of honesty and purity, are the forces that make

Babylon, "the habitation of demons, the hold of every foul spirit, the cage of every unclean and hateful bird."

The declared fall of Babylon is the fiat of Heaven, delivered by Divine messengers, and stated as a then present and realized fact. It is highly important to note that this fact is realized all over the Earth, by all the peoples of the Earth, save the specified exceptions in Rev. 18: 2. These are the only ones in the vast universal audience, refusing to accept the two phases of this second proclamation, and therefore refusing to believe the everlasting Gospel of the first proclamation. In the divisions thus created by the attitude of the rebellious section, there is unmistakably shown, how this class is vastly inferior in numbers to the class all over the world accepting the Messages of the King. The unexpected to natural sight or reasoning is manifested, both with the proportion accepting the establishment of the Divine Kingdom, and the Nations resisting this with armed rebellion.

THE THIRD PROCLAMATION.

The third Proclamation is presented in Rev. 14: 9-11, in its first section, and can be seen in this as applying only to the three divisions of the one class of Rev. 18: 2, those continuing in the fallen system. But a universal application of this Message is shown in a second portion, presented in Rev. 18: 4, 5, as well as a new and inspiring feature. Although "Great Babylon" is an organisation in a localised centre of the Earth, its supporters or "family" are found in every land on Earth, hence the 'Universal application' of this third message. (Rev. 17: 15.)

A careful reading of the specified terms of this third message will make manifest its vastly different character to that of the preceding proclamations. The need for this message is not created by the attitude of the peoples of the Earth loyally accepting the two first messages, but solely by the manifested attitude of those seeking to maintain the fallen system, those

designated the "demons, foul spirits, unclean birds," in Rev. 18: 2. If these evil states were not shown as existing in a certain section of mankind, there would not be any need for this third angel message. The terms of Rev. 14: 9-11 are unmistakable. They have force and application only to be rebellious devotees of Great Babylon. The added feature of Rev. 18: 4 is also made necessary by the state of those addressed in the terms of Rev. 14: 9-11.

If no attempt was made to restore Babylon; if all of that generation in association with her discontinued their evil course and forsook her false teaching, then neither plagues, torment, nor destruction could or would affect any individuals, and there would not be any need to urge any to "Come out of her that ye be not partakers of her sins, and receive not of her plagues." Rev. 18: 4.

Thus, unlike the two proclamations preceding this third, its universality is called forth and applies only to the family of Great Babylon in all the lands of the Earth. It is a special appeal to those contemplating rebellion, and an unmistakable warning, too, of what rebellion will bring, as well as an urgent command to all in Babylon's family not in sympathy with rebellion, to come out of her. The feature presented in Rev. 18: 4, is indeed inspiring. It is a tribute to the success achieved by the two first proclamations of the King, it indicates how, not only with the general peoples of the Earth, but with a section or remnant of the mystical woman's own family, a new "people of God" are developed by the Angel reapers and their messages. As with the outside Nations, or those separate from Great Babylon, so with this "people" of Rev. 18: 4, their associations with Jehovah's King and Government by belief of His messages are the means of making them "His people."

The unwarranted application of Rev. 18: 4 to any past or present generation of mankind, or the frequent use of this Scripture as supporting theories of a fanciful nature, need not occupy our attention and space in displaying their unreasonableness. The pro-

clamation of which Rev. 18: 4 forms a part, is the last delivered during the still future "Hour of Judgment," or Harvest of the Age, and those addressed by this as "My people" are developed by the Divine Messages preceding. Previous to hearing and believing these still future messages, they are not His—still future—"people." Any past or present usefulness of the command of Rev. 18: 4, does not make the Prophecy indefinite, uncertain, or general in its application. It is part of the Third Proclamation.

The absence of any references to rewards for faith and obedience in the first and second messages, is also characteristic of the third. In all past and present dispensations Divine truth emphasizes the glorious inheritance provided for those who believe and obey the Truth. But in this third message the outstanding feature is the terrific retribution impending upon those manifesting unbelief and disobedience, as outlined in Rev. 14: 9-11; and the only specified benefit to obedience is, "that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.) Continued life and freedom from the judgments upon transgressors, is the only promise to His "People" called out of Great Babylon. The absence of any promise of reward in these three Proclamations beyond that involved in continued life without suffering, is a feature which becomes intelligible as we note the later or last phase of the "hour of Judgment," and the universal Revelation of the Son of Man.

But if Rev. 18: 4 had by any means an application to the dispensation between the First and Second Advents, then, as all other Scriptures relating to this do, it would have specified the attainment of a glorious inheritance as the goal, and not the avoiding only of severe judgments. Sublime and indescribably grand attractions are associated in the Apocalypse with the goal of present faith and obedience, Rev. 2: 7, 10, 17, 26, 28; Rev. 3: 12, 21. No greater contrast could be presented than that shown between these promises to "overcomers" and the exhortation of the third Message of Rev. 18: 4.

As previously noted, the great design in and object of the Hour of Judgment is the effective winding up of the present order on Earth, and the establishment of the Millennial Age, and the Kingdom of God. Christ's forecast of Matt. 24: 14, 31 is realized by the going forth through the Earth of the Angels of the Lamb with His Proclamations. This epoch of the Proclamations—the Hour of Judgment, or, the days of the Son of Man, is therefore an interim period with its own special work of Harvest. (Matt. 13: 30). The only parallels in past history presented by Christ with this coming epoch, are the days of Noah before the Flood, and of Lot's deliverance from and the destruction of Sodom. Luke 17: 26-30. In each of these, impending destruction or deliverance from destruction, are the only matters emphasized. Both these illustrations have a powerful application to the position presented in this third Proclamation.

“ANOTHER VOICE FROM HEAVEN.”

The third proclamation like the second is not fully revealed in the one Chapter. Rev. 14: 9-11, outlines the going forth, the loud voice, and one portion of the Message. But the standing of the Messengers, as well as the second portion of the Message, are supplied in Rev. 18: 4. This “Voice from Heaven,” is the Voice of the third Angel of Rev. 14: 9, and the locality from which this “Voice” speaks, reveals the exalted or powerful standing of the speaker. “And I heard another voice from Heaven.”

Several times during the course of receiving these Visions of the Apocalypse, and directly connected with the different matters revealed, Voices from Heaven had spoken to John, or been heard by him. Rev. 11: 12, 15; Rev. 12: 10; Rev. 14: 13. The Heaven from which these voices spake varied. Unquestionably that of Rev. 14: 13 was the dwelling place of Jehovah. The Heaven of the other voices was the domain of power on Earth. Every Bible student must recognise the different uses and applications of Heaven in the

Scriptures, that it does not always signify either the domain of power on earth, the atmosphere above the earth, nor the dwelling place of the Most High. It is used in application to all these. In Matt. 6: 1, 9 the "Heaven" referred to is manifestly the Home and Dwelling Place of Jehovah. In Matt. 5: 18 it certainly does not apply to the same, but to a condition or state connected with the Earth, for only with earthly conditions is there any "passing away." 2nd Peter 3: 10.

By noting the different standing of the First and Second Angels, and contrasting them with that of the Third, there is recognised the force of the term used in Rev. 18: 4, "another Voice from Heaven." The First Angel is shown as "flying in Mid-Heaven," Rev. 14: 6, the Second is said to "come down from Heaven," Rev. 18: 1, while the Third Angel's Voice is direct from Heaven. The word "**Another** Voice from Heaven" of Rev. 18: 4 becomes intelligible by noting how John had previously heard various Voices from Heaven. Rev. 11: 12; Chapter 12: 10; Chapter 14: 13.

This "Voice from Heaven" of Rev. 18: 4, succeeding as it does that of the Second Angel, referred to in Verses 1-3, is unmistakably the Voice of the Third Angel mentioned in Rev. 14: 9-11, their Messages are identical. By remembering how the Three Angels of Rev. 14: 6-9 comprise the One Body of Immortals, the only active agents in all these operations, and by recognition of the fact of all these Messages being delivered in every land on Earth, it can be clearly seen that the "Heaven" from which the Third Angel speaks is the domain of Power on Earth.

The Third Message accomplishes a further division amongst mankind to that brought by the First and Second Messages. The two classes addressed by the Third Message are both parts of Great Babylon, and are located not only in Europe, but in all other lands of the Earth. The "My People" of Rev. 18: 4 are an added quota to the obedient peoples of that generation, the final product of the Harvest. These are added to the "Many Nations" of Zech. 2: 11; Zech. 8: 22.

In noting the wording of the Third Message in Rev. 14: 9 it will be seen that the word "Babylon" is not used. "Worshipping the Beast and his Image" is the prohibited matter. It is thus necessary to recognise the inseparable connections between "Babylon," and the "Beast and his Image." In Chapter 7 the matters of these different designations have been considered, and the various developments of Rev. 13th Chapter, traced and identified in past history. The term "Beast" is used in application to an Empire in Rev. 13: 1; Rev. 17: 3, etc., and the title "Image to the Beast" is a special one given to Ecclesiasticism for the first time in the twelfth century A.D. Rev. 13: 14, 15.

The Second Message only announces the fall and succeeding condition of the Religious Organisation. "Babylon is fallen," Rev. 14: 8. Not any allusion is made in the Second Message to any Secular Kingdoms. It is only as the Secular Kingdoms of Europe have been used in the service of Babylon that her name has in any way been associated with them. It was through them that "power over all kindreds, and tongues, and Nations" was exercised by Great Babylon. Rev. 13: 7. For more than a Century there has not been any established unity between these distinct powers of Europe. During this period there has not been any "Image to the Beast." The introduction of this designation in the Third Message of the Hour of Judgment, is a definite proof of its revival after the going forth of the Second Message. Thus, the prohibition in the matter of Rev. 14: 9 against "worshipping the **Beast and his Image**," reveals how the one cause of **restoring** fallen Babylon again unites the Secular Kingdoms of Europe with Ecclesiasticism, in a New and Final Roman Empire. The key to understanding of the first portion of the Third Message of Rev. 14: 9, is presented in the realised Confederacy of Rev. 17: 12-14. "These have one mind and shall give their power and strength to the Beast." This "One mind" and policy is the Restoration of fallen Babylon, which, if successful, involves also the continuance of the

Secular Kingdoms of Europe and thus the exclusion of Christ's dominion from Europe. A rebellious **Empire** is the prohibited object of worship. This matter fully explains the grouping together, as in past ages, of the Beast and his Image, in the prohibited worship of Rev. 14: 9.

It is important to notice the marked difference between the references to worshipping—that is reverencing and obeying, the Beast and his Image during the Centuries of the past, and those in the third Message relating to the revived and restored Beast and his Image, and any worshipping of these. Rev. 13: 8, 15, 17, outlines a universal (in some connections) reverence of these human organisations in past and present times. All, save the Saints and Protesting communities, are said to have participated in this. But no anathemas are pronounced upon humanity by the Messengers of the Lamb on account of this then past worshipping. Indeed, the Second Angel community in alluding to this, declares sympathetically, if incisively, "She Made all Nations drink of the wine of the wrath of her fornication." Rev. 14: 8.

The Third Angel makes no reference whatever to the then past worshipping of the Beast and his Image. More than human generosity and consideration are shown in this silence. The living generation in Great Babylon is not threatened with retribution because of any then past actions. What a key this is to all operations of the coming Hour of Judgment? Judging from the teachings of most religious Sects in our times, this key is not generally recognised nor applied to Divine operations at Christ's return.

The third Angel specifies a then present and immediately succeeding process. The past is not even referred to. "If any man worship the Beast and his Image, the same Shall drink, etc." Rev. 14: 9-10. It is indeed true that "very great are His mercies" the "long suffering" of the Divine Nature shames the mercilessness of human nature. "Blessed are the merciful, for they shall obtain mercy." Matt. 5: 7. Although rebellion is existing and manifested at the

time this Third Message is being delivered, and with all the enlightenment presented in the two preceding proclamations (abundantly sufficient to convince the majority of mankind), this Third Message makes a final appeal to manifest rebels, and associates all retribution as resulting from wilful disobedience to its prohibition and warnings.

Neither the first nor second proclamations specify anything in regard to rewards or punishments, for obedience and disobedience. The glorious King, in arranging the order of operations in this final epoch, recognises the necessity for first providing the fullest enlightenment to mankind as to His requirements and purposes, before anything is said concerning the attitudes of mankind, and rewards and punishments. How true it is that, "as the Heavens are higher than the Earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55: 9.

It is only by the prohibition and warning and the clearly specified punishments, of the first portion of the Third Message as outlined in Rev. 14: 9, 11, that any authoritative notification of the result of disobedience is given by Divine Messengers. Such notification only takes effect upon those doing the forbidden practices, after this Divine announcement and warning has gone forth. The solemn warning and prohibition as well as the terrific and awful nature of the forecasted punishment for rebellion and disobedience, of Rev. 14: 9-11, would not have been given if rebellion had not commenced, or if the position of Rev. 17: 12-14 had not been established. There is not any need for the Divine Messengers to even refer to disobedience and its punishment, until such disobedience is manifested in its first phases. The general peoples of the Earth, at the time of this 3rd Message, are submissive to the Divine Kingdom. There is not any need to outline to them, the outcome of rebellion. It is only to the rebellious who are meditating such impiety and resistance as human history has no parallel with that the unmistakable and terribly incisive Message of Rev. 14: 9-11 applies.

The wonderful and attractive truths of His personality, character, purpose, and works, of the principles governing perfect life and being, are the means used by the Divine Nature for lifting humanity into fellowship with Himself, and into perfect and endless life. It is only when these means do not realize the results intended that there is need to introduce and inflict punishments as the severe means for teaching righteousness. Isaiah 26: 9.

The "Voice from Heaven" of the Third Angel enlightens all rebels, and all meditating rebellion, concerning this phase of the Divine operations. Every trace of apparent harshness or undue severity is therefore removed from the threatened retribution of the Third Message. (Rev. 14: 9-11.) A recognition of the enlightened peoples addressed by it, and that it is a warning given to deter any from taking the prohibited course, further explains the position. The proscribed worship of the Beast and his Image, cannot, after this Third Message, be done in ignorance either of its declared true character, or of its dreadful and fully defined penalty. A continuance, or resumption of this worshipping after the Third Message not only shows rebellion intensified, but, unbelief in the Message delivered to them, and unbelief in the Divine Messengers, and the King sending them forth. Nothing therefore remains, but the infliction of the terrible punishments specified in the Message, to convince those experiencing them of the truthfulness of the warnings given. Rev. 14: 9-11.

DRINKING OF THE WINE OF THE WRATH OF GOD.

This is the first of the terrible experiences forecasted in the Third Message, and clearly defined and stated, before its realization. No uncertainty is left in the minds of those addressed as to this phase of the punishment of rebels. The Eternal God cannot, and will not, tolerate rebellion against Himself. The Kingdom at Jerusalem is declared by the Messengers

as the Kingdom of God on Earth, and that any opposition to it is rebellion against God. All such rebels, or those meditating rebellion against the Messengers of the proclamations, and the King who sent them forth, are warned by this Third Message of the approaching wrath of God in its most intense form. "Wrath without mercy."

This declaration of the forecasted "drinking of the wine of the wrath of God," is a scathing reflection upon those who after being liberated from the evil effects of Babylon's cup (Rev. 17: 6), and after being even excused for their actions in this connection on account of former ignorance, introduce that cup again by seeking to re-establish the old order, and restore fallen Babylon. The wine in Babylon's cup is declared in the Second Message as not only impure, but as manifesting "wrath." Rev. 14: 8. "The wine of the wrath of her fornication."

The history of long Centuries has indeed displayed this wrathful feature, Threats, anathemas, seeking to compel obedience by terrifying mankind in the names of God and religion. "War with the Saints," the extirpation of heretics and heresy, the compulsory acknowledgment of religious authority and dogma, are all signs of this "wrath." The declared eternal torment and misery of all who refuse to heed or obey ecclesiastical injunctions, shows the boundless range of this "wrath."

Ecclesiasticism has arrogated superiority and authority over mankind, and with its woes, and threats, always appears angry with humanity. A professed zeal for God, based on a false conception of the **Divine Character** and of the **Divine Purpose** with mankind, is responsible for this.

It is this "wrathful" phase that is responsible for the wording of the Third Angel Message. The wine of the wrath of God poured out without mixture, is forecasted as the then coming portion of those who introduce again on Earth, the wine of the wrath of her fornication, or who again worship the "Beast and his Image." Babylon's wine contained wrath for those

who refused, or those who were reluctant to drink it, but it contained other features, for those who drank it. It was mixed wine. It contained features of promised good and rewards. The declared supremacy of the Church in Heaven, Earth, and the Hell created by Apostasy, made Babylon's threats and inducements as "mixed wine" of overpowering potency.

But the wine of the wrath of God is to be poured out without mixture into the cup of His indignation, after the ending of the third message, Rev. 14: 10. This Divine cup, then presented for enlightened rebels to drink, only contains "wrath." Illustrations of this phase are presented in the two parallel matters quoted by Christ in Luke 17: 26-30. There was mercy for the Antediluvians to the day Noah entered the Ark, if they showed any desire for it. But when the door of the Ark was closed only "wrath" without mixture, remained for the outside world. Down to Lot's departure from Sodom, there was hope for the Sodomites if they repented of evil desires and actions. But when the storm of fire and brimstone commenced, hope and mercy, for this life, were past. **Destruction** is outlined in Luke 17: 26-30.

The drinking of the wine of the wrath of God succeeds the Third Message at a clearly marked stage (noted later). All found rebellious after this last proclamation will partake of this. The revealed source of the terrific operations and visitations will fully convince every rebel before death, of the truthfulness of the proclamations they heard and refused to believe, and of the awful impiety of their rebellion.

This terrific climax is a powerful illustration of the operation of the law of sowing and reaping. It is really remarkable that the last representatives and supporters of Great Babylon, in the Hour of Judgment, and after receiving such boundless generosity and such a favourable opportunity of escaping the terribly just judgments due for the wrongs and crimes of Centuries, will refuse the merciful way of escape, place themselves in the position of justifying the

wrongs committed and receive the terrible retribution due for those wrongs.

The generation living at the Hour of Judgment can only be justly held responsible for their past wrongs and evils committed by others of their class, by manifesting the same spirit that produced those wrongs, and thus seeking to justify all the Vileness of past and present times. Only by the recognition of this feature is it possible to understand such references as Rev. 18: 6, 7, etc. A people enlightened by the most glorious Messages of the Ages, and provided with such generous means of escape from retribution due for past crimes and wrongs, thrust from themselves the Divinely merciful overtures and become the subjects of the heaped up wrath of God. The description of this final wrath of God as outlined in the Message of Rev. 14: 9-11, and clearly stated beforehand to those who ultimately receive or experience it, is the fulfilment of the 7th Vial or Plague, of Rev. 15: 1, Rev. 16: 17-21. It is the finish and climax of the wrath of God. Every reference in Old or New Testaments to the final manifestation of the anger and wrath of God, is identical with the retribution outlined in this Third Message.

TORMENTED WITH FIRE AND BRIMSTONE IN THE PRESENCE OF THE HOLY ANGELS AND OF THE LAMB.

The tremendous force of this 2nd statement of Rev. 14: 10 can be seen by remembering how the restoration of Great Babylon, which is then being accomplished, involves the association of her wrathful teachings against the Divine Messengers and their King, as well as against all opposing Babylon's restoration. It is certain that making war on the "Lamb" involves denunciation of Him and of all His people.

A return to the old Wrathful teachings of the past by Great Babylon is responsible for the wording of this portion of the Third Message. The Divine Messengers meet intended wrath and violence upon the

Divine Kingdom and all supporting it, with the solemn forecast of the certainty of this "torment" and destruction meditated by the rebels, coming upon those originating it.

The hideous doctrine of eternal torments to mankind, that has been a powerful weapon in the hands of ecclesiasticism, is unquestionably responsible for the wording of this section of the Third Message. The fact of believers in this frightful tradition quoting Rev. 14: 9-11, as proof texts, is an amazing evidence of the blinding influences of error and false doctrine. Nothing could be more transparently false than the theory that attempts to give a past or present application, or an eternal significance to Rev. 14: 9-11.

The Hour of Judgment is manifestly—not yet come, and the terrible forecast of Rev. 14: 9-11, is part of the third and last Message of that still future epoch. When this forecast is realized, when the hour of Judgment comes, and when this Third Message is delivered, a definitely revealed portion of the Earth will be the locality where the "tormenting" takes place, and where the fire and brimstone visitation will operate. This visitation will completely destroy all the rebels of that epoch, their experiences of torment preceding their ultimate destruction. A few years out of the hour of Judgment will comprehend the era of torment and destruction, but the "smoke of this torment" or the remembrance of it will ascend through succeeding ages, in the memories of mankind. How dreadful it is that the words outlining a retribution not even in existence or operation at the future time when they are spoken by Divine Messengers, and only to come then upon enlightened people who refuse to heed the warning then given, — are and have been for long centuries quoted, as applying to and describing the eternal state entered at death by vast numbers in past and present generations. The future tense and not past or even present governs the Third Message. "If any man worship. . . the same shall drink. . . and he shall be tormented." Just as the prescribed "worshipping" could be discontinued or need not be

performed if the warning is heeded, so the threatened tormenting will only result to those on earth and in that generation who wilfully disobey the command given.

These two references of Rev. 14: 10 evidently comprehend what is involved in the declared plagues of Rev. 18: 4, they are the judgments of the seventh vial. The specified "drinking of the wine of the wrath of God," and of "being tormented in the presence of the Holy Angels and of the Lamb," are not only a scathing reflection upon the theory that, God, the Holy Angels and the Lamb, could by any means permit or witness the eternal tormenting of mankind, but a declaration that the rebels teaching and believing this, will themselves endure torment, not in any endless Hell away from the Earth unknown by anyone, but in the presence of the true holy Angels and of the true Lamb on the Earth, and this from the true God whose cause they claim to represent.

The references to "fire and brimstone" of being "tormented," of having no rest "day or night," are not only rebukes of dreadful false doctrines, but they are unmistakable forecasts of individual experiences. The "Beast and his Image" are not persons, but organisations. The threatened and forecasted tormenting of Rev. 14: 10, 11, applies to **persons** worshipping these. "If any Man worship. . . the same shall drink. . . and he shall be tormented," etc. (Verse 9). Great Babylon's threats and anathemas are, after and as the result of her rebellion, to be like evil birds come home to roost, a boomerang returning upon those who give or send them forth.

COME OUT OF HER, MY PEOPLE.

This second portion of the third Message as presented in Rev. 18: 4, is cheering in its measure of success to the Divine Kingdom. A remnant is gathered from the family of Great Babylon; the numbers comprised in this are not revealed. We have previously noticed how extensive the dominion of Christ is on

the Earth at the period succeeding the second proclamation. His people at that time, developed by His Messages, are indeed vast multitudes.

Those addressed as "My People," in Rev. 18: 4 are the last portion gathered out of that generation into the Kingdom of Messiah, and these are taken at a critical juncture from the rebellious and doomed Kingdoms opposing Him. Whether or not any others in the communion of Great Babylon had voluntarily accepted the Messages of the King, previously to this invitation of Rev. 18: 4, it is impossible to say. Certain it is that when rebellion is manifest and developing against the Divine Government, this company in Great Babylon are acknowledged as "My People," and are invited, or commanded, to "Come out of her that ye be not partakers of her **Sins**, and that ye receive not of her plagues."

Evidently the "sins" here spoken of related to a then existing and developing condition, and not to any past one. Those invited to "Come out" had not, clearly, shared in those "sins" even though they were still in Babylon where the "sins" were existing. They are invited to "come out" that ye partake not. It is clear from this what is meant by these "sins." A reference to the rejection of the Divine Government and the developing of rebellion against it, is manifestly intended by the "sins" of Rev. 18: 4. Those addressed as "My People," who are still in Babylon at this critical juncture, are evidently not at all in sympathy with the rejection of the Divine Government, nor with the developing rebellion against Christ. Their continued presence in Babylon until called out by the 3rd Message, suggests that they believed themselves able to remove existing antipathy in their co-religionists to the Divine Kingdom, and to induce Great Babylon's authorities to submit to Christ. These matters are suggested by a consideration of several connected matters.

The recognition and acknowledgment of this "People" of Rev. 18: 4, even before they obeyed the command to "come out of her," is suggestively grand.

An illustration in the Ministry of Paul, of the same principle in operation, is associated with his first visit to Corinth. At the beginning of his ministry there, and before any evidences of success were visible, the Apostle was cheered by the Divine assurance, for "I have much people in this City." Acts. 18: 9, 10. These were a people to be, seen by Jehovah before they became His manifest people, like the "My People" of Rev. 18: 4.

It would appear that this "people" are evidently filled with horror at the developing rebellion in the religious associations they had lived in, and are probably uncertain as to what course is expected from them, until this Third Message enlightens and cheers them. Their acceptance by the Divine Messengers as the People of God of that epoch, is abundantly sufficient to prove that in "heart" they had been convinced by the Divine Messages of the Kingdom, however difficult it may be to understand their continued presence in "fallen Babylon" at the end of the Third Message.

No hint is given as to the numbers embraced in this "people," nor yet as to where they are located. Whether they are in Europe and illustrated by Christ's reference to Lot and Sodom (which will be considered later), or whether they are a part of Great Babylon's family in other Continents or lands of the Earth, is not manifest. "Coming out of her" refers primarily to an unmistakable association with the Divine Government. Beyond the assurance that ye receive not of her plagues, no promise of reward is given as an inducement to obey the command given.

The standard for the acceptance of the obedient of mankind during the hour of Judgment is not of the same exalted and exacting nature as that of the call of the Gospel Age. Those developed as "His People" at that epoch comprise all really willing to accept the Divine Government as their infallible ruler and teacher. These all are the first subjects of this glorious Kingdom.

CHAPTER 9.

THE CLIMAX OF THE AGES.

THE SIGN OF THE SON OF MAN IN HEAVEN.

This generation shall not pass. The Harvest of all the Ages. The Sheep and Goat Nations. The Harvest of Wheat and Tares. The National phases of Harvest. The operations of the Angel Reapers. Gather the Wheat into my Barn. We will not have this man to reign over us. The Revelation of the Son of Man; His Revelation from Heaven. The Second Revelation from Heaven. The Divine purposes in these terrible Judgments. A Great Voice of much people in Heaven. The Third Revelation from Heaven. The Revelation in power and great glory. The third Hallelujah Chorus. The Marriage Supper of the Lamb.

THIS GENERATION SHALL NOT PASS.

With the ending of the third Angel Message, man universal is fully enlightened on all matters concerning the Divine purpose with and requirements from humanity. Nothing is omitted that is necessary for the guidance of mankind. The detailed particulars of impending wrath upon the rebels are made as clear and unmistakable to them, as the glorious Gospel of the Kingdom of the first Message, and the exposition of Great Babylon in the Second, is to all mankind. Never has such complete enlightenment on the Divine purposes and requirements prevailed on earth and amongst men.

It is not revealed as to the length of time occupied in delivering the three Proclamations. The 30 years of "the Hour of Judgment" commencing with the first Message (Rev. 14: 7) comprehends all operations down

to the full Revelation of the Son of Man. Luke 17:30. It is, therefore, manifest that each of these Messages occupies a number of years in its full exposition, and that humanity enjoys the first phase of the ministry of the Saints in the setting forth of these Divine proclamations. This, in turn, makes manifest that the description of these Messages in Rev. 14th and 18th Chapters, is only a condensed summary or general outline of the universal ministry of that closing epoch.

The one matter naturally arising in the mind, as to the continuance of the generation alive on earth through these coming Divine operations, is evidently met and answered by Christ's direct teaching. From this, it is unmistakably clear that, the generation alive on earth when Christ establishes His Kingdom in Palestine, will be preserved alive all over the earth down to the final end of that epoch. Natural causes of death will be suspended. This extraordinary procedure will only be one amongst many others of the same class then operating, and will arise without making special appeal, save to those who become "His People."

In Matt. 24:34, there is presented a reference directly connected with the general exposition of His Second Appearing. "Verily I say unto you, **this generation shall not pass**, till all these things be fulfilled." The "**Things**" referred to both before and after this 34th verse, are the associations of His Second Appearing. The matter of verse 34 was not connected in any way by Christ with **then existing times** and "**things**," but with the "**things**" of verses 29-33, and with "**the things**" of verses 35-51. With the exception of the references to the destruction of Jerusalem, wars and calamities amongst the nations, and the painful experiences of His own followers, the matters treated in Matt. 24th Chapt., are the "**things**" associated with the realisation of the Second Advent. There is not, therefore, any justification for regarding Matt. 24:34, as applying to the generation of the First Advent, but every reason for regarding it as referring to the living generation on earth at His Second Advent.

Those alive when He sends forth His Angels, as referred to in Matt. 24: 31, and who comprise the parallel people to those living in the days of Noah, verses 37-39, will live through the era marked out and witness all the "things" outlined for that era. The "passing," or dying, of any of "that generation" will only come at the end, and then only to the disobedient and rebellious, and their destruction will result from supernatural causes. This generally unrecognised alteration of natural law in regard to death, as well as in providing new supports of life, in that "generation" will manifest the operation on a universal scale of the principles manifested during Christ's Ministry at His first Appearing. His power over death, His miracles of healing all mental and physical disorders: His compassionate generosity in providing food for the multitudes, by increasing small supplies into immense and overflowing abundance.

These coming operations will easily make possible the attainment of His forecast of Matt. 24: 34. Nothing less than the preservation of the whole of the generation to be witnesses of Second Advent operations, could provide the position necessary for realising the Climax of the Ages. Any appreciation of the economic conditions, both industrial and political, prevailing on earth during this coming era of change, will recognise the necessity for the supernatural—if unrecognised—control of the world by the King at Jerusalem.

THE HARVEST OF ALL HUMAN HISTORY.

Just as the 14th Chapter of Revelations opens with the account of the Lamb and His Associates on Mount Zion, and then proceeds to outline the going forth of the King's Messengers with His Royal proclamations through the Earth, so the succeeding verses of the Chapter present particulars of the Harvest of the Earth to be finally reaped by the Crowned Reaper, after the completion of the preliminary work of His Angel Reapers. Rev. 14: 14-20.

The Messengers of the Proclamations are the first Reapers of the Harvest of the Earth, and it is as the **Final Reaper** that Christ is personally revealed to all mankind. Finality is reached in His personal Revelation.

This "**Harvest**," of Rev. 14: 14-20; Matt. 13: 30, etc., is not only the Harvest of the Age elapsing between the first and second Advents, but by ending the existing order of human society under human governments, and by introducing and establishing the Kingdom of God on Earth and over all nations, it is the Harvest of all the Ages, bringing, as it does, the ending of the sinful order commencing at the fall in Paradise.

The ending of the Antediluvian world by the Flood: the finishing of the Age of the Law and Prophets by the destruction of Jerusalem by the Romans, and subsequent scattering of the Jews into all nations, are past illustrations of the operation of this Harvest principle, to receive final and eternal realisation on earth at Christ's Second Advent.

As already noted in respect to the **One War** of God Almighty in the end of our Age, so in regard to the "**Harvest** of the Earth," referred to in the Prophets, the Gospels, and the Apocalypse. This is the one and only Harvest, and brings the full settlement of all human affairs, religious, social, and national, and the complete removal of the existing order of human society on earth. The unprecedented enlightenment and opportunities provided to the living generation on earth at the Second Advent, presents a faithful representation of a true and comprehensive Harvest of all human history.

As clearly outlined in the third Angel Message, and recorded in the later records of the judgments succeeding its delivery, the rebels developed in this Harvest experience the most terrible form of retribution of all human history, on account of their actions in refusing and defying the messages and dominion of the Divine Government. They are not punished for wickedness or wrong done by themselves or others be-

fore their enlightenment by the Messages or Proclamations of the King. The third Message spoken in the hearing of man universal presents the detailed forecast of this "terrible" retribution, as a final warning to deter developing rebellion, and as an exact description of the experiences to overtake wilful rebels.

Enlightened rebellion is displayed and crushed in this Harvest.

The representative or harvest feature is introduced by the terrific judgments justly visited upon enlightened rebels, being also the stored-up wrath for all the wrongs done and wickedness performed by the same class in previous centuries. Rev. 18: 5-7, 20.

Exactly the same principle applies and obtains with those who believe and obey the Divine Government. As previously noted, no definite rewards for obedience are associated with or included in the Proclamations. In the third Message and to the remnant of "His People" gathered out of Great Babylon, "that ye receive not of her plagues," is all said in this connection.

But, as obedience is manifested, this limited promise becomes suggestively grand and comprehensive to all on earth who are His People of that period. Avoiding the "plagues" and destruction overtaking rebels, involves continued life, with complete freedom from all suffering, decay, want, or limitations of any kind to delightful existence, as the first subjects of Immanuel's Kingdom. The easy and glorious possibility of living on for the whole thousand years of the duration of that Kingdom next suggests itself, and, finally, the desirable and unspeakably grand "possibility" placed within their reach, of being made absolutely perfect in the human nature, with the unassailable right to live forever in the earthly Paradise. Rev. 22: 14. All these arise out of their declared standing as His People of the Harvest.

The representative or **Harvest** feature, in application to the obedient class developed and manifested during the Harvest, suggests boundless Divine gener-

osity, and is wonderfully enlightening in displaying the operations of the perfect moral government of God. Christ reveals in His profound Parables how obedience to Divine enlightenment in the living generation at His Second Advent, will result in such obedient ones being commended for and credited with the kindly motives and generous actions shown by others in previous generations towards His suffering people.

THE SHEEP AND GOAT NATIONS.

The Prophetic Narrative of the Sheep and Goats in Matt. 25: 31-46, presents a powerful demonstration of the truth just mentioned. The many diverse expositions of this narrative suggest that a correct understanding of Christ's teaching is only possible, by giving the closest attention and due respect to all the important marks of identification presented by Him in the narrative, and studiously avoiding the introduction of unauthorised theories into it.

Most expositors follow the headings of the Authorised Version in reference to this narrative. It is declared to be "The Last Judgment," and as settling the eternal destiny for happiness or misery of the whole human race, and this at some vaguely indefinite future period designated "The Judgment Day."

Others regard this narrative as outlining the operations of the thousand years Kingdom of Messiah. These, also, believe that the "All Nations" of Matt. 25: 32, comprehend the human race, Man Universal.

Neither by direct statement nor by reasonable inference is there any authority given for assuming (as the above mentioned writers do) the Resurrection of the majority of the "All Nations" gathered before Him. Likewise no attempt is made by these expositors to explain the **National** features of the narrative: the dividing of humanity into two companies of nations, before any reference is made by the Shepherd King to the two classes of Individuals embraced in the Sheep and Goat Nations.

Unmistakably, the "All Nations" of this narrative assembled before Christ at His return, are made up of the One generation then alive on the earth. The parallel people to the generation of Noah's day, of Matt. 24: 37, 38, and "This Generation" of Matt. 24: 34, are identical with the "All Nations" of Matt. 25: 32, viz., the living peoples at Christ's return. The separating of these Nations one from another, is the work of the Harvest, which period is identical with "The days of the Son of Man" of Luke 17: 26, and with the "Hour of Judgment" of Rev. 14: 7.

Just as the designations "Sheep and Goats" have, manifestly, no past or present application to the Nations of the earth, so the respective states of "Righteous and Wicked" are not yet manifested in all the peoples of the earth. Christ "Separates them one from another," and this after His return and the establishment of His Throne. Matt. 25: 31, 32. The two classes are the product of the Harvest, and are representatives of all nations of the past.

A recognition of the process involved in the establishment of the Divine Kingdom on earth, brings understanding of the reasonable climax of Matt. 25: 46. This is only **Final** as bringing the end of the Harvest and of this present evil order, and the establishment of the Divine Kingdom in universal authority. The Righteous are invited to inherit the "**Kingdom**" then established, and to enter into "life" instead of (as with the wicked) being cut off from life. The Wicked are effectively hindered from inheriting the Kingdom by a supernatural visitation which destroys them. The term "eternal or everlasting," used in application to the states of Righteous and Wicked, is a translation of the Greek adjective "aionios," which indicates an age-lasting or indefinite period, without—of necessity—involving endlessness. The life entered upon by the Righteous as they inherit the Kingdom, as its first subjects, will only become **Endless**, as they are obedient to its reasonable demands and requirements. The term "punishment," as applied to the wicked in Matt.

25: 46, is a translation of the Greek "kolasin," and literally signifies a cutting off or pruning process. In a later section of this Chapter, this matter of the destruction of the wicked is more fully treated.

Careful attention to the position given this narrative in Matt. 25th Chapter, will bring full recognition of the definite period of its realisation. The first portion of the Chapter outlines the Bridegroom's return and the wise virgins meeting Him: the second section deals with matters eventuating in the judgment of His Household, or reckoning with His servants: the third stage in the Chapter, and in the order of Second Advent operations, is the establishment of the Kingdom, and the subsequent dividing of living mankind into two classes, by the Messages and Messengers of the New King of the earth. The enthroned Son of Man with the Sheep and Goat Nations before Him, of Matt. 25: 31, 32, is identical with the Crowned Reaper surveying the Harvest field of the earth, of Rev. 14: 14, 15.

The first marks of identification presented by Christ are the remarkable National divisions. "And before Him shall be gathered all nations, and He shall **Separate** them one from another, as a Shepherd divideth his sheep from the goats." Matt. 25: 32. Obviously, the dividing of humanity into two companies of Nations results from the establishment of the Divine Kingdom on earth. This is responsible for the respective attitudes of acceptance and rejection by the two classes of humanity.

The offer of the Divine Kingdom demands the surrender of the thrones and dominions of all existing Kingdoms, as well as the allegiance of all individuals comprising these. The setting up of the Divine Kingdom in Palestine, and the delivery of the Royal Proclamations to all Nations provides a test to humanity, demanding acceptance or rejection. Hence, as outlined by Christ the first result is the division of that generation into just **Two** companies of Nations. All Nations are embraced in these two divisions.

The one company obedient to the King's Messages are properly called "Sheep," although this is their first appearance and association in that relationship. **Hearing the Voice of the Shepherd** and following Him, is the mark of identification and characteristic of Christ's Sheep, John 10: 4. This has been manifested in all "His Brethren" during the hard conditions of this present life, and for the **First** time is displayed in the obedient **Nations** of the earth at the end of the Harvest. Never previously has this term Sheep applied to companies of Nations comprising only obedient individuals. These Sheep of the Harvest are the first of the "**Other Sheep**" referred to by Christ in John 10: 16. Immense, overflowing numbers of these "other Sheep" are gathered during and at the end of the Millennial Kingdom.

The King on His Throne is compared to a **Shepherd** (Matt. 25: 32, 33), and not to an unbending Prosecutor nor stern **Judge**. It is to gather obedient Sheep from sinful and previously ignorant humanity, and not to arraign mankind as guilty transgressors, that He sets up and occupies His Throne on earth. The Goat Nations and individual Wicked become such, by refusing to heed the voice and accept the splendid offers of the Kingly Shepherd, and **Not** as the result of any standing existing before His return. The constituents of the Sheep Nations only become Righteous individuals by obedience to the Shepherd's invitations. Previous to this, the designations Sheep and Righteous do not apply to them.

Thus, it is only as the outcome of His beneficent invitations that the "**Shepherd**" becomes, to those wilfully rejected these, a stern **Judge**, pronouncing the sentence of destruction upon rebels; and to those accepting His invitations, not only the fullest exoneration from all wrong doing, but, what no other Judge could ever bestow or impart, the granting of the right to live without pain, decay, and death, or any limitations to fullness of life, in the most glorious Kingdom the Earth has ever known.

It is most evident, from the use and application of the terms "Righteous and Wicked" to the Harvest generation, that, in the Divine Mind and Purpose, these descriptive titles have also applied to others of the same classes in all generations between the First and Second Advents. This is not manifest to mortals until its disclosure in the methods of the Harvest. Humanity, as a whole, is then shown as faithfully represented in the two classes developed.

Those addressed by the King as the Righteous, and who are representative of a similar class existing in all the centuries of our Age, are a distinct people to the "Overcomers, the Joint Heirs with Christ." These latter are introduced into the narrative of Matt. 25: 31-46, and by the King are designated "**My Brethren,**" verses 40, 45. These Brethren of the King are, as we have already seen, the Messengers or Angels of His Royal Proclamations, His active Ministers in all Harvest operations. These, therefore, constitute a Third Class in Christ's narrative, distinct from the Righteous and Wicked.

Manifestly, their designation, "My Brethren," is a much higher one than that of the Righteous. The use and application of the term Righteous, both in the Harvest and concerning previous generations of the same class, to individuals who were not either Overcomers in the Divine Service nor Joint Heirs of Christ, presents a wonderfully comforting demonstration of how any and all degrees of goodness in human nature, and every act of kindness performed to His Brethren by others, receive generous Divine recognition and acknowledgment.

Of the three classes of individuals referred to by Christ, viz., "My Brethren, the Righteous, and the Wicked," only the two latter are, in this narrative, addressed by the King. Matt. 25: 34, 41. It surely must be manifest that, no other generation in human history has ever contained one company of nations embracing all the living Righteous on the earth, and not any of the living Wicked, and another, contemporary,

company of nations as made up of all the Wicked, and not any of the Righteous. Christ's teaching is emphatic in declaring that, the designations of Righteous and Wicked are the outcome of the respective attitudes of the individuals addressed, to His Brethren, therefore, that the same attitudes to the same Brethren, are responsible for the National divisions of Sheep and Goats. Matt. 25: 40, 45. Those who wrongly regard these Righteous as comprising the approved people of God, of past and present times, have evidently failed to note, that the commended standing of these Righteous is declared by Christ to be solely, on account of their kindly attitude and actions to His Brethren. Obviously, then, since the Righteous are commended and rewarded for their attitude to His Brethren, and the Wicked are condemned and destroyed for neglect and hostility to these Brethren, then the Righteous are as distinct from His Brethren as the Wicked are. This abundantly confirms the truth that, His Brethren are the approved people of God of this present life, and the Righteous addressed by the King, are developed and manifested in the Harvest.

The designations "Sheep and Righteous" will ultimately apply to vast multitudes of perfected humanity, but that of "My Brethren" is strictly limited to the comparatively small company exalted from the human nature to that of the King, and comprising with Him the Jehovah Family. Heb. 2: 10-12.

The King's references to His Brethren being "hungry, naked, sick, and in prison," in Matt. 25: 35, 36, 42, 43, and to their being ministered to by the Righteous, or utterly neglected by the Wicked, are unmistakably alluding to the life and lot of those Brethren in all the generations of this present Age, to their condition and experiences while in the flesh or human nature. But, at the epoch when the King speaks these words of Matt. 25: 34-35, viz., at the end of the "separating" period, or Harvest, when He is "Revealed," His Brethren have been **Immortal** for probably more than forty years, and have been His

Angel Reapers in the Harvest then ending. No hunger, thirst, nakedness, nor prison experiences, are possible to those who become His glorified Brethren. "They shall hunger no more, neither thirst any more." Rev. 7: 16. Only in their earthly lives and while in human flesh, were such distressing experiences possible to them.

It is, therefore, clear, from these considerations that, while the Sheep and Goat Nations comprising the Righteous and Wicked living on the earth, **Are**, unmistakably, the last or final generation of mankind, they **Are not** the people which showed kindness, or cruelty, to His Brethren in their troubled and circumscribed earthly lives.

The Righteous and Wicked of the Harvest period are representatives of the same classes in all previous generations, and it was in these latter that His Brethren experienced the matters spoken by the King. Thus, the Harvest feature, the representative method, is responsible for the crediting of the conduct of previous peoples to His Brethren, to the two companies of the Harvest generation. The same Brethren, who had passed their earthly lives amongst these past generations, and had been Christ's representatives to them (although generally unrecognised as such) **Are His Direct and Powerful Messengers** to the Harvest Generation. Such wonderful enlightenment and glorious privileges to humanity are associated with their Universal Ministry of the Harvest, as no other times of human history have been favored with. The Ministry of His Brethren divides all existing Nations into the two companies of Sheep and Goats, made up of Righteous and Wicked individuals, there is then placed to the account of each class thus developed all the good and evil of their respective classes in previous times.

This Harvest method, both explains and justifies the **Surprise** of both classes in regard to the actions credited to them. Matt. 25: 37-39, 44, 45. Neither Righteous nor Wicked had seen Christ previously and

had not performed to His suffering Brethren, the good and evil actions credited to them. These actions had been performed by others. The same method is revealed in Rev. 18: 6, 20, and was illustrated in Christ's words to the Jews of His generation, in Matt. 23: 34-39.

It is important to note that, the King's addresses to both classes of the Harvest, in Matt. 25: 35, 36, 41-43, only **Specify Himself**. "For I was an hungred, and ye gave **Me** meat," etc. Hence, their reply, "**When saw we Thee,**" etc. It is **After** receiving this reply to His first spoken words, that, the King mentions His **Brethren**. "Inasmuch as ye did it unto one of the least of these My Brethren." It is suggestive that, neither Righteous nor Wicked make any reply to Christ's references to His Brethren. Both recognise the **Application** of His words, and the confirmation from His lips of that previously declared by His Brethren and Messengers of the Harvest. These Messengers announced to Man Universal that they were Christ's representatives: that the Kingdom set up in Palestine is **His** and that **He** is there: that the acceptance or rejection of **Them** and their **Messages**, was acceptance or rejection of **Him**, and would bring upon that generation a settlement for the whole Age. Christ confirms all this when He is Revealed.

Since the King is alone invested with authority to inflict judgments and bestow rewards, and that both of these are performed by Him during His personal Revelation to all mankind at the end of the Harvest, the tremendous force, as well as strict literalness, of the King personally **Speaking** to the two classes before executing His verdicts, and of their **Responses** to His addresses, constitute highly important and connected features of this narrative. During the Harvest Christ had spoken through His Messengers, by proxy, In finishing the work of "separating," or Harvest, at His Revelation He deals directly with all the inhabitants of the earth. In succeeding sections of this

Chapter, the exact period and association of these **Spoken** verdicts of the King are considered.

The individuals in past and present generations who render the services mentioned in Matt. 25: 35, 36, will receive abundant acknowledgment when they arise from the dead as subjects of Christ's Kingdom. Such Scriptures as Matt. 10: 40-42, Mark 9: 41, are eloquent in their significance, and reveal how very narrow most human creeds are in their exposition of the Divine Purpose with mankind, and in their presentation of the Future State. The coming Divine recognition of goodness and kindness, small or great, shown in this life by human beings, can only be appreciated by those who believe that the subjects of Christ's Kingdom will ultimately embrace the whole human race.

THE HARVEST OF WHEAT AND TARES.

Christ's Parable of the Wheat and Tares, of Matt. 13: 24-30, 36-43, has its highly important place as an exposition of the Divine Purpose and Operations, during the centuries since Christ was upon the Earth, ending in the Harvest.

The "World," or human society on earth during the last portion of human history commencing with the First Advent of Christ, is declared by Him to be the "**Field**" of sowing, growing and harvest operations. The declaration by Christ that this "Field" was sown with the "good seed" by **Himself**, in Matt. 13: 24, 37, is abundant proof that the matters recorded in the Parable only commenced with the First Advent. The Wheat and Tares are, therefore, developments amongst mankind since the commencement of the Christian Era.

Just as the designation "Sheep," as applied to those believing and obeying Divine instructions, is not limited to any one company of these in past or present times, as illustrated in John 10: 16, so that of "Wheat" employed in this Parable (Matt. 13: 30) is not limited to the period of the Age elapsing between

the two Advents of Christ, and ending in the coming Harvest. The Jewish Age, which is shown as ending at Christ's first Appearing, had its Harvest, affecting only the One Nation of Israel, the Covenant people of God. Matt. 9: 37; Matt. 23: 34-39; Luke 10: 2, John 4: 35, 36-38. The two classes of that Jewish Harvest are designated "Wheat and Chaff" in Matt. 3: 12. The term "Chaff" is evidently used in application to the unworthy and unfaithful of the people of Israel, and the "burning up" or destruction of that "chaff," brought the most terrible experiences of all human history to the Jews. Matt. 24: 21; Luke 21: 21-24.

But Christ uses another designation in application to the rejected of the coming Harvest, viz., "Tares." Matt. 13: 25-30. Manifestly, "Chaff and Tares" are not identical. The former is the refuse of the wheat, while "Tares" is a term used in application to a distinct species of plant from either wheat or any other grain. It is evident that Christ, in selecting and using a totally different term to that used in describing the rejected of the Jewish Harvest, while employing the same designation for the accepted and approved, viz., "Wheat," intended to emphasize this difference. Those expositors which affirm that "Tares" apply to and describe mere empty profession of true Christianity, or enlightened but unworthy persons in the Divine Service, have failed to note the important marks of identification presented in the Parable, as well as the highly important difference between the Divine call of the Gospel Age, to that obtaining in all other Ages.

The primary purpose of the Age between Christ's two Advents is, to develop out of mankind a company limited in numbers as well as predetermined, to be His "Joint Heirs," or His "Bride." All these are gathered to Him and His nature just before the Harvest. The enlightened but unworthy ones, in every generation, who do not attain to the reward offered, are referred to in several of Christ's Parables and teachings, as "unprofitable servants," but, for obvious

reasons, there is not any mention of these in the Parable of the Wheat and Tares. If they were or could be mentioned, of necessity it would be as degenerate wheat or chaff, and not as the manifestation of an altogether different seed and plant. This Parable does not institute a comparison or contrast between different classes of "good seed," nor, as outlined in the Parable of Matt. 13: 18-23, to different classes of **Soils** receiving the one "good seed." Only two classes are presented in the Parable, and these, as the product of two distinct seeds sown by two different sowers, explained by Christ as signifying "the Children of the Kingdom, and the Children of the Wicked." All outside of these two divisions are not referred to in this Parable, neither "unprofitable servants," nor the careless and indifferent of men. As will be noted later, an enlarged application of "the Good Seed" is associated with the Harvest, to that disclosed in the sowing and growing times.

The "Tares," or darnel, when grown, present a remarkably similar appearance to Wheat. Only experts are able to distinguish one from the other when they are growing together, but "tares," either in nature or in the domain outlined in this Parable, are not degenerate wheat. Christ emphasises that they are not in any way a result of any seed sown by Him, but that they are the natural growth of other seed sown by another sower, and this after, and not contemporary with His sowing the field with good seed. Matt. 13: 25, 27, 37-39.

Both the good seed and the tares are signs of **Persons**. Both are said to be "Children," the Children of the Kingdom and the Children of the Wicked. Matt. 13: 38. The equipment and sending forth of Christ's Apostles to evangelise the Nations (Acts 1: 8, etc.) evidently marked the sowing time of the good seed, Matt. 13: 24. The period and operations of Matt. 13: 25, "while men slept, his enemy came and sowed tares," are considered in a section of Chapter 7 of this Work. The gradual development of false doc-

trine and practice, and the uprising of the mighty and imposing organisation of the false Church, claiming to be Christian, during the epoch succeeding Apostolic days, and culminating in the 6th Century in the exaltation of the Bishop of Rome as supreme Head of the professed Church of Christ, was the "sleeping" time, and when the tares were sown.

Just as the Son of Man who sowed the good seed was a real person on earth and in the human nature, so the sower of the tare seed was not an invisible super-human or spiritual being, but was also in and of the human nature. The three titles used by Christ in describing the sower of the tares are in remarkable agreement with those used by Paul concerning the then coming Anti-Christ. "An enemy, the devil, and the wicked," are the titles Christ uses. Matt. 13: 25, 28, 38, 39. "Man of sin, Satan, and the Wicked," are the designations employed by Paul, 2nd Thess. 2: 3, 8, 9. Two **Men**, the **Son of Man**, and the **Man of Sin**, are the outstanding features of this Parable, and of the Gospel Age. These are the Heads and founders of two distinct companies of religious peoples, living together in the same World or "Field," but as widely separated by their respective beliefs as the poles, and existing in every generation of our Age. It is not only absurd to speak "of wheat and tares growing together in the same Churches or religious organisations," but it is a denial of the facts of history, and discloses neglect of Christ's forecast in this Parable. The Children of the Kingdom are effectively separated from all others by their faith or beliefs in Divine verities: the children of the Wicked are just as effectively separated by their system of doctrine and practice, and will only receive others as there is acceptance of their claimed infallible authority and doctrine. It is undoubtedly difficult for mortals to declare, just where the Children of the Kingdom are located in our perplexing times, but it is abundantly manifest where they are not.

The command to "Let both grow together until the Harvest," in the "Field" which is the world,

emphasises the continuance or growth of both classes of seeds right down to that epoch, and that, a remarkable change is to take place in the Harvest. This "change" is dealt with in a succeeding section. Since the good seed are the Children of the Kingdom, and that these comprise the true Church of Christ in every generation, then there are no others in that Church. The only "Coming Out" affecting these for the whole Age, is along the lines laid down by Paul, in 1st Cor. 5: 9, 10; 2nd Cor. 6: 15-18. Individual lives and experiences often manifest remarkable changes of beliefs, actions, and associations. These experiences do not come in conflict with the continued presence in the World, of the two classes of individuals referred to by Christ. His view of the situation is most comprehensive.

In the natural world, sowing, growing, and reaping are all accomplished in the one season, and the harvest brings the gathering of all that grows from the seed sown. In Christ's Parable, nearly twenty centuries comprise this one season, and probably sixty generations of mankind are involved. Since death removes all the generations down to the Harvest, the reaping of wheat and tares is accomplished with that one generation. In this, as in the natural order, the reaping of the produce of the "Field" awaits the Harvest. There is not any gathering of wheat into His Barn, nor any supernatural destruction of tares, until the Harvest, Matt. 13: 30. This is in agreement with the fundamental teaching of Scripture. It is not at death, but at resurrection after Christ's return, that the dead enter life, and everything connected with the settlement of human affairs is afterwards placed on an eternal basis by Him. 1st Cor. 15: 22, 23; Rev. 22: 12; Isai. 40: 10, etc. The coming Harvest is only the end of the present Age or world. Matt. 13: 39, 49. A new and eternal order of things on earth succeeds, 2nd Peter 3: 11, 13, and it is into this that all generations before the Harvest are to enter by resurrection.

A striking feature of this Parable, finding no parallel in the natural world or in the law of germination, presents itself. There are, clearly, two classes developed from the "good seed." The first of these is spoken of as "the Children of the Kingdom," the second as, "the wheat of the Harvest." In this connection it is important to note that the term "Wheat" is only used concerning the produce of the Harvest gathered into His Barn. Matt. 13: 30. Both in the sowing and growing times the "good seed" is said to indicate the "Children of the Kingdom," verse 38. These two classes from the good seed are identical with the Righteous and His Brethren of the narrative of the Sheep and Goats.

All these Children of the Kingdom are gathered by Christ at His descent from Heaven, before the Harvest commences. These are His "Firstfruits," taken out of the "Field" before the great bulk of the Wheat is ripe (Rev. 14: 4; James 1: 18). The term "Children"—as well as "Brethren"—only applies to these "firstfruits," the Divine family. Heb. 2: 11-13. These "Children" and "Firstfruits" are made the "Reapers" of the Field from which they are taken. They are the "Reapers" of Matt. 13: 30, and, therefore, the Angels of verses 39, 41, 49. "The Reapers are the Angels." As already noted, the sending forth of these Angels of Matt. 13: 41, 49; Matt. 24: 31; is identical with Rev. 14: 6-9, and the end of the World and Harvest of Matt. 13: 39, 40, is identical with Rev. 14: 7-15.

These "Firstfruits and Angel Reapers" are the only **Direct** produce of the Field manifested and gathered before the Harvest. Many Bible Students in our times believe that, since the great purpose of the Gospel Age is the selection and development of this glorious company (as outlined in Acts 15: 14, etc.), no others amongst mankind during the course of our Age are in anyway recognised by the Divine Being as either Righteous, or His people. Christ's teaching in this Parable is exactly the same in this connection, as that already noted in the narrative of the Sheep and

Goats. This matter, as also others, makes manifest how very much we are indebted to Christ's profound Parables as the means of revealing to us, not only the chief or primary Divine Purpose in our Age, but (what no other Scriptures clearly unfold) a double or secondary application of dispensational truth. Matt. 13: 34, 35, is wonderfully accurate in this connection.

Just as the fact of the gathering of the "Firstfruits" at Christ's return and previous to the Harvest, shows the realisation of the primary purpose of the Age then ending, so, the revealed fact of a **succeeding** Harvest of **Wheat**, as the final outcome of the Gospel Age, also discloses the presence in all past generations, of lovers of righteousness, represented in the Harvest generation. Love of the principles of truth and right, and a living protest against the "Tare" principles, have characterised these, although they have not ripened before the Harvest. These "**Wheat**" are not "Firstfruits," but they are the ones gathered into His Barn at the end of the Harvest. Matt. 13: 30. As recognised in considering the narrative of the Sheep and Goats, **Ministering** to His Brethren and showing sympathy with their cause, is one of the means by which these "Wheat" have been developed.

This coming Harvest of Wheat is, therefore, the **Indirect**, as the gathering of the Firstfruits and Reapers is the **Direct** result of the Divine Purpose of the Age. Christ's teaching on the gathered Wheat of the coming Harvest, gives added weight and force to the remarks in the preceding Chapter, under the heading "Are the Protestant Sects parts of Great Babylon?"

Thoughtful Students of the Apocalypse can recognise, in "The Earth that **Helped** the woman" (the True Church) of Rev. 12: 16; in one of the "Witnesses" of Rev. 11: 4, and amongst "the Martyrs of Jesus," of Rev. 17: 6, the **Past** constituents and forerunners of the "Wheat" of the coming Harvest. There were, evidently, many **Friends** of the Bridegroom amongst the peoples of the earth during past centuries, who did not

comprise any part of His Bride, and these have numerous descendants in the Harvest generation. The present day constituents of the Bride class, or those who truly desire to be included in that glorious company, need to ponder deeply such teachings as this Parable presents, and to bear in mind the truths given in such texts as Luke 9: 49, 50.

There is no difficulty at all in recognising the general indifference to religious truth and service, obtaining in our times amongst the general communities, and the lethargy pervading the religious world. As to the causes of this prevailing state, its significance and outcome, our human judgments are too weak and faulty to be trusted in their conclusions and decisions. To our human observation and experience, it does not appear that the Growth of **Wheat** as well as of Tares as outlined by Christ, has been realised in our times, and in professedly Christian communities.

Only the Divine Nature knows and reads correctly the developments and movements and the hidden motives and possibilities, of thousands of millions of human beings, succeeding each other in the various generations of the centuries. Were it not that Christ definitely forecasted this ceaseless Growth of **Wheat** together with the Tares, with a wonderful Harvest at the end, no mortal could detect the process in history, nor conceive of its magnificent ending.

A terrific reaction from the religious despotism, as well as from the thralldom of the masses of the people, in past times, has doubtless contributed to existing religious indifference and lethargy. There is a pronounced indication of weariness in respect to what is regarded by many as perplexing religious questions, and an unmistakable aversion, and hostility, too, with many others, to the matter of religious truth. It is easy to recognise, both the growth of tares and of general indifference; it is only by the aid of Christ's forecast that we can know for certain how the growth of **Wheat** amongst the peoples of the earth has not ceased.

If the period succeeding the times of the Apostles, the wonderful first century of the Christian Era, was so aptly described by Christ in this Parable in the pregnant phrase, "But while men slept" (Matt. 13: 25), it is no wonder that some nineteen hundred years later, and after such experiences as those years have brought to mankind, our times should be outlined in the words, "While the Bridegroom tarried, they all slumbered and slept." Matt. 25: 5.

The "**All**" here referred to are obviously those looking for and expecting the Bridegroom. But, since the Bridegroom's announcement of His impending return is said to go forth at "Midnight," there is also indicated the lack of interest and enlightenment and the prevailing indifference, of the general peoples of the earth, as outlined in Isai. 60: 2. However "strange," or in seeming conflict with other Scriptures treating the required condition of His people on earth at His return, it is undeniable that Christ associates a lethargic state as obtaining with these at that time, not only the "Foolish Virgins," but the "**Wise Virgins**" also, are specified as sharing the "Slumbering and Sleeping" condition. Christ's reference to this state of lethargy does not suggest any blame or reproach on those sharing it, but that the "state" is unavoidable, the inevitable result of His long absence. "While the Bridegroom **Tarried**, they all slumbered and slept." Human estimates of enthusiasm and devotion to the Divine Service are not always reliable, especially those held by the persons concerned.

The rousing up of all His living people, by the "Midnight Cry" announcing His approach, will abundantly make manifest what being **Awake in the Divine Service** means, and confirms Christ's description of the present state of His people. "Then **All** those Virgins **Arose** and **Trimmed** their lamps." Matt. 25: 6, 7.

The succeeding "rousing up" of all the peoples of the earth, by the events in Palestine when the Divine Kingdom is established there, and by the glorious Harvest Messages succeeding, will likewise bring wonder-

ful results, revealing the previous working, or "growth," hidden by the preceding condition of lethargy. This compulsory universal awakening will bring forth manifestations of the true statets of mind and character of the two distinct classes of mankind, and the inseparable connection of these with the wheat and tare states of all previous generations. Since, the "Children of the Kingdom," and the "Children of the Wicked" (Matt. 13: 38) have been **The** divisions recognised by the Master during the **Growing** time: since, moreover, His faithful Brethren (the Children of the Kingdom) are distinct from the Wheat of the Harvest, as His unfaithful servants are from the Tares, then, the Wheat and Tares of the Harvest comprise living humanity outside of, and apart from, the then Immortal Family of God. After the "**First Fruits**" of the "Good Seed" have been gathered, the remaining Harvest is **Not**, as many falsely declare it **Is**, entirely or chiefly made up of Tares. A glorious and abundant Harvest of Wheat is forecasted in the inspiring words, "**Gather the Wheat into My Barn.**" Matt. 13: 30. It is no inconsiderable quantity.

THE NATIONAL PHASES OF HARVEST.

The final phase of this coming Harvest, by which the then living generation is representative of all mankind, not only of the Gospel Age, but of all human history, is the National and Governmental. The history of man down to this coming Harvest is also that of human government, in every conceivable form. The right and power to rule others, to have authority, has always been attractive to human nature. Since all men are more or less imperfect, it is impossible to have any perfect human government. The extraordinary claims of Divinity made by ancient despotic monarchs reveal the extent of ambition and impiety reached by human rulers. In spite of the great changes in modern governments over those of the past, the desire for rulership over others is just as strong as in the past.

Limited Monarchies, Republics, Representative Governments, with an ever increasing demand for more power by democracy, show the development and manifestation of human Government in our times. The principle is the same in all these diversities of administration. Man, ruling his fellows. If all nations were brought under Communistic methods of government, such as Russia has had for some years, there would be no difference in principle to present or past human administration. If a state of universal anarchy was to overtake human affairs all over the earth (as prognosticated by some claimed expositors of Prophecy) then, as in all National Revolutions of the past, human directors and managers would be responsible, both for its appearance and sway, and, apart from outside interference, other forms of human government would succeed it. Nothing can end human government on earth, save the extinction of the race, or direct interference by the **Divine Nature**.

Few amongst mankind have ever learnt to desire or expect any other government on Earth than that administered by human beings. It is passing strange that so many professedly Christian people regard a real Divine Kingdom on Earth filling the place now occupied by all human Kingdoms; as utterly impossible, and even undesirable, and, in spite of their belief that it is necessary to leave the Earth to enjoy perfection and the Divine Government, they daily present to Heaven the instructed request, "**Thy Kingdom Come, Thy will be done on Earth as it is done in Heaven.**" It is easy, therefore, to recognise how, not only in heathen lands, but to the majority in professedly Christian Countries, the fact of the establishment and universal demands of the Divine Kingdom will create wondering astonishment.

To bring the human race on Earth as direct subjects of the Great Jehovah, and to make each individual responsible only to the Creator, is the ideal design in the Scriptures, to be realised through the establishment of the Kingdom of God on Earth for a

thousand years, under the personal authority of Christ and His Associates. The comparatively lengthy, but still temporary, dominion of this form of the Divine Government, administered by the Jehovah Family, is designed to teach the whole human race the perfect will of God, and thus to bring the obedient of mankind on Earth under the direct and eternal government of God, without any other authority or government between. 1st Cor. 15: 28.

The lengthy period of a thousand years required in the instruction of all the past generations of mankind, succeeds the brief period of the Harvest. It is with the One Living Generation of the Harvest that there is accomplished the change on Earth from the Kingdoms of Men to the first phase of the Divine Dominion.

This Harvest is set apart for testing the last or final generation of mankind, as to its willingness to accept the Divine arrangement, **After** such "arrangement" has been announced and fully explained by Infallible Messengers, to all then alive on Earth. Jehovah does not consult mankind as to whether or not His Kingdom should be established on the Earth. Neither does He wait, as some imagine He does, until all human Kingdoms are swept away by Anarchy. The appointed time for sending His Son to establish His Kingdom, is declared in Daniel 2: 44, to be contemporary with the human Kingdoms represented in the **Ten Toes**, of the Metallic Image shown to the King of Babylon, verses 42, 43. But, as noted elsewhere and for reasons of His own, Jehovah does not disclose to mankind the exact time of Christ's return, hence "As a snare shall it come on all them that dwell on the face of the whole Earth." Luke 21: 35. Christ's Appearing and the establishment of the Divine Kingdom provide a then **Present Test** to those living on the earth. It is only with His own Household, or with those who have been His professed followers during His absence that there is any reference to **Past** conduct. The manifested attitude of the peoples of the earth to His claims

and demands as **King of the Earth**, determines their continuance in life as obedient subjects, or their destruction by **Him** as rebels to the Divine Government.

The whole of the prophecy of the 2nd Psalm not only applies to this Harvest of the Ages, but only receives complete fulfilment during that epoch. It is important to note this, as a portion of this prophecy is quoted in Acts 4: 25-28 in application to Apostolic times. Only the matter of Psalm 2: 1, 2, is presented in this connection. The opposition of authorities and people in those early days was truly "against the Lord and His Christ," and was, therefore, included or embraced in David's Prophecy. Not only was this Prophecy not exhausted nor finally fulfilled by that "opposition," but the remarkable associations of its **Final Fulfilment** were not existing in Apostolic times, and were not, therefore, referred to in the quotation from David's Prophecy. These "Associations" are outlined in Psalm 2: 6-12. The establishment of **His King** upon His holy hill of Zion (verse 6) is the tremendous Epoch when the Kings and Rulers of the Earth are exhorted to "Kiss the Son lest He be angry" (verse 12), and it is at this time that "the Kings of the Earth set themselves and the Rulers take counsel together, against the Lord and His Anointed" (verses 1, 2). Only in this Harvest is there realisation of the prophesied rebellion against the then established Divine Kingdom, as outlined in verse 3, and it is as the result of such rebellion that "He speaks to them in His **Wrath** and vexes them in His sore displeasure" (verses 4, 5). This is the **One and Only** period in human history when "the heathen are given Christ for His inheritance, and the uttermost parts of the Earth for a possession," and when, as **One** result of this right of Universal dominion, He exercises His authority in "breaking them with a rod of iron, and dashing them in pieces like a potter's vessel," verses 8, 9. Thus the Prophecy of the 2nd Psalm receives complete fulfilment in all its particulars in the associations of setting

Jehovah's King on Mount Zion. It has no further signification.

As in the domain of truth so in that of power and governmental authority. The Creator does not consult mankind as to the Plans He should form and carry out on Earth, nor the position to be filled by the human race in His Universe. Being the Author of Truth, as well as the Creator of all beings and things, His Plans both concerning man and the Earth are the only ones that will be realised. The thoughtful and enlightened mind recognises the reasonableness of all this, and finds the most complete satisfaction in, "Nevertheless, we, according to His Promise, look for New Heavens and a New Earth, wherein dwelleth righteousness." 2nd. Peter 3: 13. The coming Harvest brings this matter before the attention of all living on the Earth, and each individual is required to manifest a definite attitude in regard to it. Our ideas as to the probable response of mankind concerning this Divine Kingdom, after its establishment on Earth, might easily be most seriously wrong. Hence, the inestimable value of the Divine forecast of this coming crisis, given beforehand for the enlightenment and guidance of those really anxious to understand. This Harvest not only displays the respective attitudes of the two classes in **One** generation to the Divine idea and fact of His Kingdom, but reflects the sentiments of humanity of all history.

THE OPERATIONS OF THE ANGEL REAPERS.

As noted in our considerations of the King's Proclamations, the Divine enlightenment of humanity would be completed with the Second Proclamation, were it not for the development and manifestation of rebellion in one company of Nations. It is only to the rebellious peoples, and to a remnant amongst them of His People, that the Third Message applies and appeals.

The "Beast" with the associated Ten Kingdoms of Rev. 17: 12-14, are European Powers, inheriting the

domain and estate of the "**Fourth**" or Roman Empire, Dan. 7: 19, 20, 23, 24. By the association of these Secular Powers in the one policy of restoring fallen Babylon, there is clearly shown that, no other human Kingdoms are sympathetic with that "policy," and have no part in the rebellion which it creates. It is only concerning these "**Ten**" that it is written, "**These** have **One** mind, and shall give their power and strength unto the Beast. **These** shall make war with the Lamb, etc." Rev. 17: 13, 14. A universal aspect and application of the Third Message is, however, disclosed by the fact that, the adherents or family of Great Babylon are found in all the lands of the Earth, and will, therefore, be the subjects of the warning and invitation of the Third Message, together with the peoples of Europe.*

These matters serve to display the realisation of Christ's forecast of the order of operations of the Angel Reapers. Their Messages are the Divine means of dividing humanity into two great divisions of "Sheep and Goats, Wheat and Tares, Rebels and My People." In this connection it is important to note that all done by the Angel Reapers is performed by Christ's directions and instructions, and is referred to in some Scriptures as if performed by Christ Himself.

*The Reader is requested to note and remember that any references in this and succeeding Sections to "Europe; the Secular Kingdom; the domain of rebellion; furnace of fire, etc.," are intended as applying to the Countries and Nations of the European Confederacy against the Divine Government. It is not suggested, by the use of these terms, that the whole territory of Europe and all its peoples are included in the rebellion. Europe is the only rebellious centre, and the Countries of the Confederated Ten Kingdoms evidently comprise most of the territory of this Continent, but not all of it. The general silence of the Scriptures concerning the Countries and peoples comprising the loyal section of Europe; the prominence of the matter and extensive European domain of rebellion, are responsible for a like prominence of the rebellious feature in this exposition, and, for any reserve concerning Loyal European Countries. See note to "The Second Revelation from Heaven."

In Matt. 25: 32, the work of separating the Nations into two classes is associated with Christ: this becomes intelligible by understanding of Harvest operations.

In Matt. 13: 30, the order of these operations is given, "And in the time of Harvest I will say to the Reapers, gather ye together **First** the tares, and bind them in bundles to burn them: but gather the wheat into My Barn." In Matt. 13: 49, the same order is outlined, "So shall it be at the end of the world (Age); the Angels shall come forth, and sever the wicked from among the just"; and in verse 41, of the same Chapt., this order is again emphasised, "The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity."

All these forecasts of Harvest operations are in harmony. They not only indicate the separating of humanity into two distinct classes, by Christ's directions and through the Angel Reapers. but the separating of these classes from each other. This is the marked difference between the "growing time" and Harvest time. "Let **Both Grow Together Until the Harvest**," Matt. 13: 30, first clause. The "Field of this growing together—as with the Harvest—is the World, or the order of human affairs on the Earth." Matt. 13: 38. After making the two classes manifest in the Harvest, they are not left longer "Together" in all the lands of the Earth.

Christ's "Kingdom" at the epoch when this "separating" work commences embraces the whole Earth outside of the countries of the rebel Kingdoms of Europe. His Kingdom is not universal until after the destruction of these Kingdoms, and the consumption of the "tares." The "Gathering **Out** of His Kingdom of them which do iniquity, or the **Severing** of the wicked from **Among** the just" (Matt. 13: 41, 49), outlines the removal of these from all lands and peoples acknowledging His dominion, to that part of the Earth resisting His reign and authority. The revealed truth of the **Removal** of the **Wicked** from amongst the

"Just," manifests that, the Earth, like Mankind, is divided into two distinct parts, that of His Kingdom where the **"Just"** are left, and the districts where the Wicked are removed to. **Finality** is not reached in this **"separating"** work; it is after the completion of this that the two classes of mankind are dealt with by Christ Himself. Therefore, the **"Severing"** process neither destroys the wicked nor removes them from the Earth.

The countries embraced in Christ's Kingdom are to be thoroughly purged of all rebels and all impurities, by the Angel Reapers. **"They shall gather out of His Kingdom, all Things that offend, and Them which do iniquity."** Matt. 13: 41. Those in sympathy with the rebellion developing in Europe, will **not** be destroyed in any of the Countries of His Kingdom, but, will be **"Gathered Out."** Every facility will be available to all rebels to leave the Countries comprised in His Kingdom for the rebellious centre of the Earth.

The Second Exodus of Israel out of all other lands to their own land can thus be recognised as an exceptional phase of this gathering epoch and work. The general order is that of **Leaving** the **"Just"** and only removing the **"Wicked."** Only from Rebel Countries will there be need for removing the **"Just."** But the whole House of Israel is to be gathered out of all Countries: both **"Just"** and Rebels of this House are all gathered. The consummation of this Second Exodus is referred to in Ezek. 20: 33-38. **"And I will purge out from among you the rebels. . . . I will bring them forth out of the Country where they sojourn, and They shall not enter into the Land of Israel."**

This general gathering of all the rebellious to the one centre is the **First** operation of the Angel Reapers, a realisation of Christ's forecast in Matt. 13: 30, 41, 49. **"Gather ye together First the tares."** Apart from the exceptional Second Exodus of Israel, the only parts of the Earth where the **"Just"** or Righteous will need to be gathered out, are European Countries.

This last mentioned matter is evidently responsible for the introduction of Christ's reference to **Lot** and Sodom, as illustrative of this coming Harvest, or "the Days of the Son of Man." Luke 17: 26-30. The experiences of Lot and his daughters, as well as the fate of the Sodomites, are embraced in this illustration. The Reader's careful attention is here drawn to the profound significance of Christ **Adding** the experiences of Lot and Sodom, to those of Noah and his generation, as parallel to the coming "days of the Son of Man."

The universal destruction of life at the Flood (save that which the Ark contained) was not referred to in this parallel. Jehovah gave His Word to Noah that, never again will He destroy all life on Earth. Gen. 8: 21, 22. As the Earth abides for ever, so the Divine purpose in making it to be inhabited **For Ever**, will be realised. Eccles. 1: 4; Isaiah 45: 18. The Earth will be peopled to all eternity without any break or interruption.

The added illustration of Lot and Sodom of Luke's Gospel (Luke 17: 28-30) to that of Noah and the Flood mentioned by Matthew and Luke, does not in its scene of operations, present an extended area like the reference to Noah and the Flood suggests. The matters involved in these contrasts, as also the condition and experiences of the Sodomites, are further causes for the use of this historical illustration by Christ. As recognised in Chapter Six, and in the section, "The days of Noah and the Days of the Son of Man," the coming Harvest presents remarkable and universal parallel features to Noah's times. But, the added illustration of Lot and Sodom indicates special **Local** features, and not general and universal matters, in the coming Harvest. A wicked **City** with the whole of its inhabitants destroyed with fire from Heaven, and only **Three Persons** delivered from the doomed city, is the subject matter of this illustration.

The city of Sodom was only one amongst many other cities on Earth. It was one centre of the Earth,

small by comparison with the other parts, and illustrative of another **Local** centre or City, but **Not of the Whole Earth**, in the Days of the Son of Man. Rev. 11: 8. No other cities or countries of the Earth were in any way affected by the storm of fire and brimstone that consumed Sodom and Gomorrah. By comparison with the other unharmed peoples of the Earth, those destroyed by the fiery visitation were an exceedingly small **Minority**; by comparison with Lot and his daughters they were an overwhelming majority.

The enlarged Sodom of the Harvest or of the Days of the Son of Man, is not only a City, but, by the added designation of **Egypt** in Rev. 11: 8, is also a Kingdom, and, by being also the domain of the confederated hostile Nations of Europe (Rev. 17: 12-14), the "**City**" and Kingdom embrace the area of a **Continent**. This is the enlarged domain at the end of the Harvest of the visitation illustrated in and by Sodom.

A remembrance of what has been noted in respect to the "gathering" out work of the Reapers will bring recognition of the truth that the deliverance of Lot and his daughters is neither a type nor illustration of the **Whole** of the "Wheat" of the Harvest, it does not suggest anything definite as to the numbers of the Righteous in that generation. The illustration of Lot and Sodom is evidently not intended as teaching anything in this connection. But, it is inevitably manifest, both from the history of Lot and Sodom, and from parallel matters in the Harvest, that a small minority of mankind, in both cases, suffer violent destruction as the wicked and rejected of their times.

The experiences of Lot and his daughters in being helped out of Sodom by the Angels, find no parallel in the experiences of any peoples in all the lands of the Earth comprising Christ's Kingdom (for only the "wicked" are gathered out of these), but are manifestly illustrative of similar operations in the **One Centre** of the Earth **Not Included** in His Kingdom, the enlarged **Sodom**. Clearly, Lot and his daughters illustrate the people of God to be delivered from this con-

tinental Sodom (Rev. 18: 4) and not the Righteous in all the other Countries of the Earth, the domain of His Kingdom. There is not any "**Helping Out**" either needed or performed with these. Only in those Countries **Outside** of His Kingdom is a gathering out of His people (illustrated by Lot and his daughters) necessary. That this course will be necessary with His people in Europe after the development of rebellion there; that the strong "helping hands of the Angels" will be required to realise their deliverance, is indicated in Luke 17: 28-30; Gen. 19: 15, 16.

Finally, in this connection, no greater contrast could be presented than that of the "gathering out of His Kingdom of them which do iniquity, of severing the **Wicked** from **Among** the Just" (Matt. 13: 41, 49), and the procedure at Sodom, where the very opposite order was observed. All the wicked and those practising "iniquity" were **Left** and the only "Just" man in Sodom was "helped out."

This matter also shows the falsity of regarding all such historical features as the experiences of the three Hebrew Princes in the fires of the King of Babylon, as in any way typical of the order of coming events on Earth. The siege and destruction of Jerusalem by the Romans, A.D. 70, and the escape from the doomed city of all the Christians, by obedience to Christ's command, is prominently placed in Christ's great prophecy, and is also an illustration of coming things. It would appear as if, apart from the features of past history quoted by Christ in the Gospels or in the Apocalypse, there are not any other types of history of this coming epoch.

The reference to Egypt as well as Sodom, in Rev. 11: 8, as the spiritual designations of the "great city," presents another class of illustration. There were not any "plagues" in Sodom before its destruction, and neither fire and brimstone nor plagues, with Noah's generation before the Flood, but, "plagues" ending with fiery destruction are to descend upon the rebel-

lions of the Harvest, hence, the introduction of the designation "Egypt." The several matters specified in the Third Angel Message, such as "having no rest day nor night, drinking of the wine of the wrath of God, being tormented in the presence of the Holy Angels and of the Lamb," Rev. 14: 10, 11, clearly set forth what rebellion will receive, and this, before such rebellion is fully manifest. The "plagues" will not affect the loyal, as beautifully illustrated in Israel's experience in Egypt. Exodus 8: 22, 23; Chapt. 9: 24-26; Chapt. 10: 22, 23. Egypt was and is a Country, as Sodom was a City. This "Country" was the domain of the "plagues" introduced by Moses as the Divine Judgments for the Egyptian oppression of Israel. The terrible experiences of the Saints and Martyrs of Jesus at the hands of Great Babylon, forecasted in Dan. 7: 21, 25; Rev. 13: 7, 15; Rev. 17: 6, and powerfully confirmed in history, manifest the fitness of the spiritual title "Egypt" in one connection, the infliction of the plagues of Rev. 18: 4; Rev. 16: 21, disclose it in the other.

The fact of the **Country** of Egypt being the domain of the plagues introduced by Moses illustrates that the Great City of the coming plagues is not merely the Metropolis or organisation of Great Babylon, but the whole Country of the united Kingdoms of the Confederacy, making the one cause of rebellion. The last phase, therefore, of the "Great City" spiritually called Egypt, is co-extensive in area with the domain of the Roman Empire in its final manifestation. Rev. 17: 12-14.

Some imaginative minds can recognise types in almost everything, good, bad, and indifferent, in Sacred Ancient History. The Prophecy and History of the Scriptures are, unfortunately, often made cloudy and bewildering, not only to those who manufacture these "types," but to others impressed with their wild speculations. Bible Prophecy is not a "riddle" to be guessed at. Apart from definite Prophetic testimony,

no mortal has the necessary ability for determining how much of past history is Divinely typical of coming things. Speculation, in this department, is both seriously wrong and foolishly unreasonable, for the Prophetic instinct is entirely lacking in human nature.

We are assured that the Law Covenant with Israel, "has a shadow of good things to come." Heb. 10: 1. These coming "Good" things are manifestly much bigger and grander than the "Shadows." Paul's words in Heb. 10: 1, do not give any authority for regarding **Evil** or even **Ordinary** things, much less evil men's disobedience to this Covenant, as Divine types or shadows. Only the things which Jehovah instituted, or the faithful carrying out of His commands, are the "Shadows" or types of "**Good Things to Come.**" There is not anything typical in the persons or actions of evil men. Illustrations of a similar state possible to others, without compulsory duplication or intensified significance being involved, or, of "History repeating itself," are quite distinct from the significance of types. The only authoritative illustrations from past history of coming events are those presented as such by Christ and the Apostles.

In concluding this Section it is important to note and remember that the work of gathering the rebellious **Out of His Kingdom** is the **First** operation of the Reapers. Matt. 13: 30, 41, 49. Definiteness is given the references to "His Kingdom," by recognition that it embraces **all parts of the Earth**, save the one Continent of the rebel Kingdoms.

The second phase of the Reaping work is also realised by the full accomplishment of the "gathering of the tares and binding them in bundles," for this, obviously, leaves all the "wheat" in the domain of His Kingdom. "Gathering the wheat into My Barn," is attained by "gathering out of His Kingdom them which do iniquity." The Harvest operations concentrate all signs and evidences of "iniquity" in the one direction, viz., the acceptance or rejection of the

Divine Government. Neither the King nor His Messengers expect impossible perfection from His People developed in the Harvest.

It is by the Messages of the Angel Reapers, and by their powers of observation and discrimination most wonderfully exercised, that all the Countries of His Kingdom are cleansed by the gathering out process. The succeeding "gathering together" of Rev. 17: 12-14; Rev. 19: 19, is the indirect result of their Reaping work. This "gathering together" is of those "gathered out" by the Angel Reapers. The concentration of all rebellion in one centre of the Earth, and the directing of all persons in sympathy with it to that centre, reveals the accomplishment, both of "binding the tares in bundles," and of "gathering out of His Kingdom of all things that offend." It will probably be a cause of surprise to the rebels, that the Messengers are not only willing that all in sympathy with the policy of the European Confederacy should be permitted to leave all Countries of the Earth for Europe, but that they co-operate in this movement, providing the facilities necessary. The responsibility of this "gathering out" of all rebels is emphatically associated with the Angel Reapers by Christ, in Matt. 13: 30, 41, 49. It is, therefore, clear from this that their Messages are not only the direct cause of the enlightenment of Mankind, and the indirect cause of existing rebellion organising against the Lamb, but that they also outline the **Procedure** of the gathering out of all Nations. The Angel Reapers will not permit rebels to remain in Countries subject to Christ, and are the authors to the rebellious of the idea of gathering to the one centre

The "binding in bundles" of those gathered out is completed at the end of the delivery of the Third Message. All rebels, or those "worshipping the beast and his image," are then assembled in the Countries of the Confederacy, and are unable to leave this rebel centre. They are "bound," both to their rebellious

state, and to the domain of rebellion. There is no possibility of escape. Only the Lot class will be "helped" out of the enlarged Sodom and Egypt.

GATHER THE WHEAT INTO MY BARN.

This second result of the work of the Angel Reapers is outlined by Christ as succeeding the binding of the tares in bundles. Matt. 13: 30. As already noted, the wheat are gathered into His Barn by the removal of all the tares from His Kingdom. There is not any removal or gathering out of the wheat, save of those in the rebellious Countries. The use of Harvest terms in description of Divine operations on Earth during the ending of the present order of things, is remarkably appropriate. "The Harvest is the End of the world." Matt. 13: 39. Nothing more appropriate could be used in description of this closing period and its work. The separating of living humanity in that generation into distinct classes, is also directly connected with religious and secular associations of preceding times.

Nothing could be more appropriate than the designation Reapers given to His Angels who are the means of separating living humanity into the divisions of wheat and tares. "The Reapers are the Angels." How beautiful and significant that, these Angel Reapers of the field of humanity are also the "first fruits," the very best and most matured growth of the field they afterwards reap? These are not only the "Children of the Kingdom," but they are its "heirs." No other Angels in the Divine Service are so fitted to be Reapers of humanity as these.

Just as the two divisions of mankind are referred to as wheat and tares, so their respective states at the end of the Harvest are designated "My Barn," and "a furnace of fire." Since the "field" is the world or earthly order, so the Barn and Furnace of fire are distinct parts of this "Field." Both are associated with the Earth, and distinct conditions thereon; neither is

yet in existence, and will not have any further significance after the Harvest, there will then be neither His Barn nor the Furnace of fire. Christ's illustrations of Sodom and Egypt assist in making manifest "the Furnace of fire." Sodom in her destruction became a literal furnace, consuming all in the city, and removing every trace of it from the Earth. Egypt is spoken of as an iron "furnace," from which Israel was delivered. Gen. 19: 28; Deut. 4: 20; Rev. 11: 8.

The "Barn" of the Son of Man occupies all the Earth outside of the Countries of the "furnace of fire." All in that "Barn" are approved and selected wheat, safely sheltered from the terrific storm of destruction, raging after the Harvest, in the furnace, the "smoke" or remembrance of which ascends to succeeding Ages. Rev. 14: 11; Rev. 18: 18; Rev. 19: 3. When all the Earth outside of European Countries is purged from rebellion and iniquity by the removal of all refusing allegiance to the Divine Kingdom, the glorious "Barn" is occupied by all the true wheat of the Harvest. This accomplishes the second phase of the reaping work of the Angels, and is a splendid realisation of the forecast in Christ's great Prophecy, of Matt. 24: 31. "And He shall send forth His Angels with a great sound of a trumpet, and they shall gather together His elect (or chosen) from the four winds, from one end of heaven to the other." **This is the extent of the "Barn."**

The condition of the "Barn" with its approved wheat is a most attractive subject, inviting much more consideration than our space permits. The comparatively easy and splendidly reasonable requirements from those accepted into the "Barn" as His wheat of the Harvest: so "easy and reasonable" that, apart from Divine Revelation as to its certainty, it would appear incredible that any sane human being would refuse to render them, are in marked contrast with the wonderful privileges, the magnificent generosity given to His People developed in the Harvest.

It is strangely true that the favored Continent of Europe where Christianity was established and spread

by the Apostles, and where the people located in its area are spoken of as "the Christian Nations of the Earth," is the only rebellious part of the Earth. It is not only mostly excluded from the "Barn" condition, but comprises the domain of the "furnace of fire." This presents a sad duplication with the Gentiles, at the Second Advent, of the attitude of Israel at the First Advent. The great hope of the professedly Christian Nations is the presence and unwavering steadfastness of true Protestantism. The acceptance and adoration of a mere mortal as the Vicar of Christ and Vice Gerent of Heaven, and of the sacrifice for sins and order of idolatrous worship instituted by this man organisation, is responsible for all the "tares" in the Field sown by the Son of Man. "The tares are the children of the wicked." Matt. 13: 38; 2nd Thess. 2: 8.

Those who repudiate this man usurpation and idolatry, or refuse allegiance to it, are not in any sense "tares," even though the majority of these may not provide any present signs of being true wheat, particularly, of "First Fruits of wheat." All possessing true Protestant principles, together with the class mentioned in Rev. 18: 4, will be developed and manifested as the wheat of the coming Harvest, from Christendom. It is apparent to sober thought that the proportion of wheat from Christendom will be determined largely by the degree and extent of Protestant principles existing in our generation. Exactly the same as that the tares of the Harvest will be wholly composed of those who are believers in and devotees of the organisation of "the wicked." No other tares exist.*

The perplexing question of Heathendom, to Christian thought, is magnificently settled by the Proclamations of the King. Over a thousand millions of the

*The three classes indicated in the signs of Rev. 18: 2, viz., "demons, foul spirits, unclean and hateful birds," comprise all the "Tares" of the Harvest. See Chapter 8, Section, "Result of Babylon's Fall."

present population of the Earth are "Heathen." This may appear to present a terrible reflection upon Christianity. It can only suggest this to those who have altogether wrong ideas of the Divine Purpose. But, the present Religious position of the World **Does** make manifest that, the Christianising of all the inhabitants of the Earth is **Utterly Impossible** by **Human** efforts. After Nineteen Centuries the total of all professed Protestants is not more than one-eighth of the population of the Earth.

The Non-Christian Nations will, therefore, comprise the largest portion of the domain of the Harvest. If this was only the climax of the **Gospel** Age, it would be somewhat difficult to recognise its operation in Heathendom, as Western Civilisation has been chiefly the domain of Christianity. But, the National features, bringing a climax to all forms of Human Government of past and present, and the amazing fact that the majority of professedly Christian peoples are as ignorant of Christ's personal reign on Earth as Heathen peoples are, brings the Heathen Nations within the range of the operations of the Angel Reapers. On this **National** basis, humanity is essentially **One**.

The "**Everlasting Gospel**" of the First Proclamation is indeed "light after darkness" to the great Heathen world. All the "**Isms**" of Asia, and the crude religious theories of the Aboriginal tribes of other Continents and lands, are evidently forsaken and gladly repudiated, when the glorious Divine Plan of Human Life and Destiny is presented and expounded by infallible Teachers. Not a hint is given in Prophecy of any **Protest** against Jehovah's King on Mount Zion, from **Heathendom**, rather, "He is the **Desire** of **All Nations**." Haggai. 2: 7. In view of the definite statements made as to the fact of some specified Nations rejecting the Divine Government, then, those Nations not included in these, are the "Many" or "**All**" Nations accepting His Sovereignty. Zech. 2: 11; Isaiah 60: 3, etc.

The term "Heathen," both as used in Scripture and in the vocabulary of humanity, is made obsolete by the Messages and Messengers of the King. In the comparatively short period of the Harvest, certainly not more than **Thirty Years**, Immanuel, through His Angel Reapers, brings the existing Heathen World into willing subjection to His Kingdom, and as gathered "**Wheat into His Barn.**"

In this complete manner the Angel Reapers prepare the whole "Field," in its two sections of the "Barn and Furnace of Fire," for the final reaping work of the Crowned Reaper, the Son of Man. "**The time is come for Thee to Reap,**" is their report to Him. Rev. 14: 14, 15.

"WE WILL NOT HAVE THIS MAN TO REIGN OVER US."

In several sections of this Work there are direct and indirect references to the coming "War against the Lamb." This awful impiety is so prominent in the prophesied forecast of the ending of Gentile Times that, no sound exposition of Prophecy is possible apart from frequent references to it. This terrible climax has been foreshadowed in human history for long centuries, by exhibitions of arrogance and idolatrous exaltation of human nature and things.

The many previous references to this matter dispense with the need for making any preliminary explanations. The whole of Chapter Seven has a direct bearing on this subject, in its exposition of Daniel's Visions, Paul's outlines of the Man of Sin, and the various phases of Babylon and the Fourth Empire, in the Apocalypse.

The declaration, "We will not have this man to reign over us," is made by the "enemies" of Luke 19: 14. The Parable of which this forms a part, Luke 19: 11-27, has been commented upon in Chapter Four. The historical matter there alluded to as providing the Parabolic clothing to Christ's teaching, was not re-

sponsible for the "**Three servants**," of verses 16, 18, 20, nor for the "**Ten**," of verse 13. To our understanding, it is wrong to assume, as many do, that the citizens and enemies of verses 14, 27, are developed and manifested during Christ's **Absence in Heaven** (as the "**Three servants**, of verses 16, 18, 20, are, unquestionably, since they render their account to Him at His return), and that the **Destruction** of His enemies immediately succeeds His return.

The order of events attendant upon Christ's Second Advent, and His establishment as King of the Earth, must be recognised to appreciate His teaching in regard to the "citizens and enemies," of Luke 19: 14, 27. Manifestly these are not in existence during His absence from the Earth. "**Citizens**" of a Kingdom, and rebels to a **King**, are only possible when such Kingdom is an actuality, and when the Kingship rebelled against is not only a fact, but a recognised fact by those "enemies" who refuse its dominion. Just as there is nothing unreal or fanciful in the personalities and attitude of these "**Citizens and Enemies**," so with regard to the Kingdom and King.

Christ is not a King, and the dominion of the Earth is not His Kingdom until after His return from Heaven. It is "when the Son of Man comes in His glory that He sits upon the **Throne**." Matt. 25: 31. Christ never attempted to reign over any people at His First Advent. Although He confessed His Royalty before Pilate, He also declared, "**My Kingdom Is not of this World**," John 18: 36. It is not, therefore, in existence until the instructed prayer of Matt. 6: 10, is answered. "**Thy Kingdom Come**." It is then that "The Kingdoms of this world become the Kingdom of our Lord and of His Christ." Rev. 11: 15.

Thus, it is clearly manifest that the message of Luke 19: 14, is sent **After** His return and the establishment of His Kingdom, and in reply to His proclamation as King. "We will not have this man to reign over us," is the answer sent by a company of Nations, just

Ten in number, and is associated with Military preparations for war. Rev. 17: 12-14; Rev. 19: 19-21. The only enemies to Christ's sovereignty are these specified Kingdoms, hence they are the "citizens," of Luke 19: 14, and the "enemies" of verse 27.

It is important to bear in mind that Christ is not personally revealed to the peoples of the Earth during the going forth of His Angels. "The Son of Man shall Send forth His Angels." Matt. 13: 41; Matt. 24: 31. **He does not go with them**, but remains in His Metropolis invisible to human sight. It is only after the Reapers have finished their work that His Personal Revelation to all on Earth is accomplished.

It is, therefore, necessary for the peoples of the Earth to **Believe** the Messages delivered by the Angels, before they can or will accept the New Kingdom in Palestine as the Kingdom of God, and the New King as Jehovah's Son and Anointed. No sane or rational beings would ever dream of literally fighting against God or His Anointed King. Only insane Persons could believe themselves able to successfully fight with the Divine Nature.

The "delusion to believe a lie" (2nd Thess 2: 11) that has prevailed with thousands of millions of human beings during the present Age, and caused them to accept Great Babylon as the true Church of Christ, will evidently prevail in the coming Harvest with the rebellious of mankind and cause them to regard the **True** Christ as **Anti-Christ**, the Man of Sin. Nothing less than the belief in the **Falsity** of the King at Jerusalem and His Messages, can explain the secret saying of Rev. 18: 7, last clause, and the development and attitude of the Confederacy, of Rev. 17: 12-14; Rev. 19: 19. "These shall make war with the Lamb," is the emphatic declaration. Most certainly they do not believe that He is the true Lamb, or the true Christ.

The seriously mistaken theory of the uprising of an individual Anti-Christ, will have general acceptance with the rebellious of the Harvest, and a most terrible

climax. The acceptance of this false theory will cause "war on the Lamb," and thus finally display the real **Anti-Christ**, and his hosts, in the final phases of his long dominion.

Nothing could be more striking than the selection and use of this title, "**The Lamb**," out of the several designations of Christ. The **Redeemer** of Mankind. He who gave Himself in sacrifice as a Ransom for all. 1st Tim. 2: 5, 6. At His First Appearing, the Jews were responsible for the death of the **Lamb**, and at the Revelation of His Second Appearing, the Gentile Nations claiming the name of Christian, refuse His Royal and peaceful overtures, and make **War** upon the **Lamb**, their Redeemer.

How highly important it is to be enlightened by Divine Truth, both as to the true Christ and His Mission on Earth, and concerning the real Anti-Christ? "War upon the Lamb" will manifest the final appearance of the real Anti-Christ, and will disclose how those originating and participating in this "War," regard Christ the **Lamb** as "Anti-Christ."

The extraordinary character of the final situation on Earth at the end of the Harvest is thus made manifest. All, amongst the Nations **Opposed** to Christ, will regard **Him** as the Anti-Christ, while **All** who **Accept** the Divine Government, will fully recognise in the organisation of **Papacy** (the direct author of rebellion against the Lamb), the **One** and only **Anti-Christ** and "Man of Sin," of the whole Age. Humanity will be divided by the respective claims for National and Religious authority over the Earth and Mankind, of **Two Men**, both claiming to be the "**Vice Gerents**" of Heaven. No other competitors enter the arena. The **True Christ**, or the **Real Anti-Christ**, is the Universal test. As in the Sowing of good seed and tares (Matt. 13: 24, 25), so in the Harvest. The enlightening and beneficent Proclamations of the Son of Man, are delivered throughout the Earth, without any permitted opposition or competition. After this, any rebellion

revealing the continued existence of "Tares," is not only allowed, but compelled to manifest itself.

The statement of Rev. 17: 14, "These shall make war on the Lamb," and that of Rev. 19: 19, "Gathered together to make war against Him," are fully explained by Christ's enlightening forecast in Luke 19: 14, "We will not have **This Man** to reign over **Us**." This is the **Key** to the war against the Lamb, and dispenses with the need for any speculations concerning where or how this War will operate.

Our considerations on the work of the Angel Reapers have recognised how, the "binding of the tares in bundles," signifies, the concentration of all rebellion and of all in sympathy with it, in the one centre, Europe. All rebel operations are confined, compulsorily, to this one centre. This localisation while resulting from apparently natural causes, and being highly satisfactory to the rebel authorities, is pre-eminently a Divine arrangement, a Harvest feature, prophesied, not only by Christ and New Testament writers, but by the old Prophets of Israel. Isaiah 24: 21, 22, etc.

The confederated Nations of Europe cannot make war against the Lamb, save in their own territory. The vast extent of Christ's Kingdom on Earth at this time: the fact of all outside of Europe being submissive to His authority and dominion, is, of course, well known to the rebellious peoples. They know that no others have resisted His Sovereignty. They know this unmistakably, for, all in sympathy with the rebellion against Him, have **Left all other Lands** and become associated with the rebel confederacy of Europe.

Whatever is the ultimate goal designed by this "War on the Lamb," by the "False Prophet" organisation responsible for its development, it is manifest that the first definite result desired is, successful resistance to Christ's claimed sovereignty in Europe. They refuse His right to reign over **Them**, and take measures to resist any attempt to impose this upon them.

As disclosing how complete Divine Revelation is in all its unfoldings of coming things, the reader's careful attention is drawn to the tremendous significance of a reference which draws aside the curtain of obscurity in this connection. In Rev. 19: 20, this "War against the Lamb" is shown as resulting from the duplication of the "miracles and wonders" performed in past centuries by the same organisation of the "False Prophet." As noted in Chapter Seven and in the Section dealing with the two horned Beast, Rev. 13: 13, 14, presents the claimed supernatural evidences for enforcing the delusion of the false Church and its Empire upon humanity, for the thousand years' history of the "Holy Roman Empire." The forecasted repetition of these "lying wonders" (2nd Thess. 2: 9), and bogus "miracles in Rev. 19: 20, at the epoch succeeding the Third Proclamation, is **The Explanation** presented for the fact of the Ten Kingdoms of Europe, with all their sympathisers in other lands, making military preparations to resist the establishment of Christ's Kingdom in Europe. By these "miracles" the False Prophet convinces the rulers and peoples who are rebellious in heart. The "miracles" of this future epoch of Rev. 19: 20, are claimed to be demonstrations of Heaven's approval of Babylon as the **True Church**, and, therefore, of the correctness of **Her** declaration of the **Falsity** of the claims and messages of the Person spoken of as the Lamb. These "miracles" are believed to be infallible signs of certain success in the purposed War against the Lamb. In all these matters, as in past centuries, the miracles are shown by overwhelming facts and experiences as only "lying wonders," and the organisation presenting them is revealed as a "False Prophet."

The Military preparations and declaration of War of Rev. 17: 14, Rev. 19: 19, 20, are for the defence of Europe against the Lamb, and not for invasion of or attack upon any other Country. It is evidently assumed by the Rebel Nations that, their message of refusal to allow His "Reign" over them, in reply to

the Royal Proclamations of Christ, will cause Him to put forth Military power to enforce His sovereignty in rebel Countries. Remembrance of the destruction of the invading armies in Palestine, when He established His Kingdom there, will give added weight to their belief that He will invade the Rebel Countries, in reply to their challenge, and refusal of His dominion.

The declaration of Luke 19: 14, "We will not have this man to reign **Over Us**," is not only a challenge and declaration of war, but a scathing reflection upon all **Other Nations** who have surrendered their dominions to Him. It is evidently believed by the rebels that successful resistance in Europe will be the certain result of the War, and that, this will be the beginning of the downfall of Christ's dominion in all other Countries of the Earth. A Universal Kingdom of the "False Prophet" and his Empire, beyond any previous possession, is, unmistakably, the goal of this rebellion. **Here is the greatest impiety of all human history.**

These considerations of the principles governing this rebellion against the Lamb, serve, in turn, to recognition of unmistakable definiteness, in the Scriptures presenting the appearance of the Divine Government as that of a Military Organisation. The expectations of the rebels as to Military invasion of their Countries are most terribly realised. Christ does invade the rebel Countries, and this as a Military Commander of such Armies as the world has never yet seen. No Military Commander in all human history has ever presented the awe-inspiring appearance of the **Lamb** when **He** goes forth to war.

It can neither be denied nor avoided by any honest Bible Student that one relationship, and **One Only**, at a definitely marked time, of Christ and His Brethren in the coming world's crisis, is that of an **Imposing** and absolutely terrifying Military Organisation. This is powerfully depicted in Rev. 19: 11-16. These verses are only intelligible in their isolated terribleness to those who have learnt of the developments amongst

the Nations at the end of the coming Harvest, calling forth the Divine Prince of Peace as a Military Commander for the subjugation and destruction of rebels, and as the "**King of Kings**" to demonstrate the rights and prerogatives of the Divine Government.

It cannot be too strongly emphasised that this Military phase of the Divine Government, is only presented to that part of the Earth where Military operations for resisting His dominion are in process. It is not in the Continents and Countries of His own Kingdom, but in the Continent and all the Countries of rebels, that this aspect is shown. "**Making War**" commences not with the Divine Government, but with the rebels. "These shall **Make War** on the Lamb," gathered together to **Make War** against Him," Rev. 17: 14; Rev. 19: 19. It is only when the Divine Government is both challenged and defied that, "in righteousness He doth Judge and make war." Rev. 19: 11; "And the Nations were **Angry** and **Thy Wrath** is come." Rev. 11: 18.

Both in the definite marks of identification of the Kingdoms making this War (Rev. 17: 12-14; Daniel 7: 20, 24), and in the description of those destroyed at the end of it (Rev. 19: 19-21), the clearest evidences of its strictly European Aspect are presented.

This last or final phase of the terrible Fourth Empire of Gentile Times, "diverse" from all other Kingdoms during its existence and dominion, and "diverse" also in its terrific overthrow and complete destruction by the Lamb, on account of its unexampled impiety in lifting itself into open and armed rebellion against Him, was shown to the Apostle John and to the prophet Daniel in unmistakable indications.

The powerful sign of Rev. 17: 3, is eloquent in this connection. "A Scarlet-colored Beast: covered with names of blasphemy: in the Wilderness and carrying the drunken woman Babylon." That this sign represents the final condition of this Fourth Empire is emphasised in Rev. 17: 1, last clause, "I will show thee the **Judgment**." This is shown to John in verse

3, and in the signs of the **Scarlet** color of the Beast, and of his domain being a **Wilderness**.

The 17th Chapter of Revelations is divided into two sections. The first embracing verses 1-6, the second comprehending the rest of the Chapter, verses 7-18. The Last events to be realised are mentioned in the opening section and are summarised in verse 3. The first section (verses 1-6) outlines the final position of the Empire and its Ecclesiastical paramour, and traces how this finality has been reached by a course of profligacy, bloodshed, and impiety. The description of the woman Babylon (seated on the Beast), in verses 4-6, is a summary of her life's history, and shows how her last appearance is identical with all her previous history. She is the cause of the Beast being Scarlet colored, and of his domain being a Wilderness.

The second section (verses 7-18) is made up of an explanation, by the Angel speaking to John, of the origin, and developments during some thirteen centuries, of the organisation shown in its two phases or constituent parts in the first section. The Secular and Ecclesiastical seven headed, ten horned Beast. The woman "Babylon" has been "carried" by this Fourth Beast in its diversified phases, since the establishment of the "Holy Roman Empire" by Charlemagne in A.D. 800. The "revived" Beast of Rev. 13: 3, and the two horned Beast of verse 11, supported and were directed by her in the course she approved until A.D. 1805, when the "Holy Roman Empire" ceased to exist. For the greater portion of last century, the process outlined in Rev. 17: 16, has been realised. The Papal States of Europe have stripped "Babylon" of all her former Secular power and authority, and have restricted her to the domain of a religious organisation.

The revived Holy Roman Empire of the "Hour of Judgment" (Rev. 17: 12-14) re-establishes the mystical woman in her former seat of power, and allows her to formulate the final policy and direct the actions of the Secular Kingdoms of Europe, Rev. 17: 3.

It is only with this future and final manifestation of the Roman Empire that "Scarlet Colored" is used by the Sacred writer, and that its domain is designated "the Wilderness." In the various developments of this Empire from its uprising and through the long centuries of its history, outlined in Rev. 13th Chapt., there is not any hint given as to any particular "Color" of the various Beasts for the whole of that period. In Rev. 18: 24, it is declared that all the suffering and bloodshed inflicted upon mankind is credited not to the Secular Kingdom, but to the Ecclesiastical organisation. "Purple and Scarlet color" has, therefore, applied to the mystical woman for centuries. The Secular Kingdoms of Europe only become "Scarlet Colored" during the "Hour" of the last confederacy, or at the end of the Harvest.

In Rev. 12: 3, Pagan Rome is "signified" as a "great Red Dragon." Its attempted resistance of the establishment of Christianity, and persecution of the early Christians are evidently responsible for this sign. When this Empire in its final manifestation not only resists the establishment of the Divine Kingdom in its Countries, but declares War on the Lamb of God, its color is deeply dyed "Scarlet," both in resisting the redemption offered, and in placing itself in the position of inevitable destruction, for the greatest impiety of all human history, after unexampled enlightenment.

During the 1260 years of the dominance of Great Babylon, the **True** Church of Christ is said to occupy the "Wilderness" state. Rev. 12: 14. The awful conditions of existence cruelly imposed upon Christ's followers in past centuries have, to some limited extent, been made manifest in our considerations of prophecy and history in Chapter Seven. With some millions of the best of mankind, this "Wilderness" state not only brought the most complete isolation and separation from their fellows and every common right and privilege of human existence, but violent death in every conceivable form. The "Wilderness" condition

of His true people and witnesses ended more than a century ago, and the surroundings of the last members of this "One Body" have been the favorable conditions and unspeakable privileges of the resurrected witnesses. For the same period, the false Church has received her first instalment of loss of power and universal humiliation. Rev. 11: 11, 12; Rev. 17: 16.

The final condition (previous to violent destruction) of the false Church and its Secular Empire is that of passing into somewhat similar conditions to those imposed upon the true Church in the past, by the falsely claimed vicar of Christ. By remembering the separating work of the Harvest, and how all rebels are gathered out of all the Countries of Christ's Kingdom and located in one definite centre of the Earth, the "Wilderness" can be readily recognised. A material difference exists between the "wilderness" of Rev. 12: 14, and the future one of Rev. 17: 3. It is the **True** Christ and Lamb who imposes this last wilderness condition upon rebellious Babylon and her Empire, and although the terms both of the Third Message as presented in Rev. 14: 10, 11, and the description of this "torment" in Rev. 18: 6, 7, 8, 18, 20, are unmistakably awful, the fact that the Lamb inflicts it, is a perfect guarantee of unsullied justice.

THE REVELATION OF THE SON OF MAN.

As already noted, Christ is not personally Revealed to the peoples of the Earth during the Harvest operations of His Angel Reapers. He remains in "**His Place**" until the announcement of Rev. 14: 15, is made to Him, "**For the Time** is come for Thee to reap." The preparatory work of the Angels accomplishes the separating of humanity into two classes and distinct parts of the Earth. The final operations of the Harvest, viz., the infliction of all judgments upon the rebels and the bestowal of the Divine approval and blessings upon the Righteous, constitute His Reaping Work. These reveal the manifestation of His prerogatives.

The Angel Reapers only prepare the "Field" in its two departments for His final settlement. While **All** these Holy Angels accompany Him during the various phases of His **Revelation** to Humanity, **He** is the source of all judicial operations, the Spokesman of the verdict and fiat of the Divine Nature. The right to **Live** and inherit the Kingdom on Earth, with all privileges and specified blessings, is given to the Righteous by the **Spoken** declaration of the **Revealed** King.

No punishments, ending in certain destruction, can be visited upon the rebellious apart from the **Personal** Presence and **Direction** of the **Lamb**. The Third Proclamation emphasised this feature in the hearing of all those who afterwards disobey its commands. "If any man worship the beast and his image . . . he **Shall** be tormented with fire and brimstone, in the **Presence** of the Holy Angels, and in the **Presence of the Lamb**." Rev. 14: 9, 10.

This procedure not only outlines the most terrible form of retribution in all human history upon unprecedented impiety, but is manifestly intended also, as the infallible means of convincing all rebels as to the **Source** of their suffering and destruction. **This feature must not be overlooked**. It is not the Divine intention that any rebels shall be ignorant of the **Source** of their punishments, nor die in the mistaken belief that Jesus, the true King, is Anti-Christ. Nothing less than the declared visible "**Presence**" and **Spoken** verdicts of the **True** Christ can accomplish the full enlightenment of all rebels.

All references, both in Old and New Testaments, to the terrific Judgments of this final epoch, and the Revelation of the Divine Nature taking vengeance on His enemies, apply to the same procedure.

It is highly probable that a large proportion of the existing religious indifference in our times, results from misunderstanding of Bible teaching on retribution. Nothing could be further from the Truth, or a greater outrage on reason and justice, than to associ-

ate the forecasted Wrath of God and of the Lamb, in its final and most terrible manifestation, with an **Unenlightened** world, or, with the average or general condition of humanity of past or present times. Those who are themselves ignorant of the prophesied enlightenment of the Harvest generation by the Messages of Rev. 14: 6-9, are utterly unable to understand or explain the just, if terrible, retribution connected therewith.

As outlined in Luke 17: 30, and by Christ, this "Revelation of the Son of Man" is associated with His terrifying Personal Appearing to the **Rebellious**. It is only to those in the enlarged and intensified **Sodom**, that this **Revelation in Fire** applies. No others witness it, or experience its results. "But the same day that Lot went out of Sodom, it rained fire and brimstone **From Heaven**. Even **Thus** shall it be in the day when the Son of Man is **Revealed**." Apart from an understanding of Christ's and other Prophetic teaching, on the connected operations of the Harvest, it is not possible to rightly understand this procedure. Another reference, out of the many of the same class, and alluding to the **One** definite matter, is presented in 2nd Thess. 1: 7, 8. "When the Lord Jesus shall be **Revealed From Heaven** with His Mighty Angels. In **Flaming Fire**, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." This is exactly the same **Fiery Revelation** as that of Luke 17: 30.

Those who endeavor to make this—and associated Scriptures—apply to the **General** Matter of Christ's Second Appearing, not only fail to appreciate its **Special** and **Definite** application to the **Third** and **Final Phase** of that Advent, but are compelled to resort to the method of reducing to mere "figures" or purposeless imagery, the powerful and literal associations of Christ's "Revelation" to the rebellious.

But how can any thoughtful person understand "taking vengeance on **them that know not God**, and that **obey not the Gospel**," apart from the unpre-

cedented opportunities, disobedience, and rebellion, of those responsible for this Revelation at the end of the Harvest? A further reference, in Isaiah 66: 15, is identical with those already quoted, and reveals how this **Fiery Revelation** to the wicked is also a prominent feature of a Prophecy. "For, behold, the Lord will come **with Fire**, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire." Indeed, in Jude 14, 15, it is definitely declared that a part of the first Message of Prophecy through human lips embraced this feature. The truly wonderful matter revealed in all these references is that this future **Fiery Revelation**, to the **One Class** in the Harvest of all the Ages, is the complete settlement for all wrong and evil performed in any and all generations of the past. Only **Once** in all human history, and to **One** generation, does this terrible Revelation of the Divine Nature appear. Haggai 2: 6, 7; Heb. 12: 26, 27.

The definite statements of the Prophets, of Paul in 2nd Thess. 1: 7, 8, and of Christ in Luke 17: 29, 30, make manifest that the references to "**Fire**" in association with this "Revelation of the Son of Man," mean exactly what they say. The domain of the rebellious will be made a furnace of fire, by the judgments of the Lamb. It is also important to note that Christ not only speaks of this "Fire" in His Parables, but also in His literal exposition of those Parables to His disciples. Matt. 13: 40-42, 49, 50.

This "furnace of fire" is, as we have recognised, separated from the "Barn" area and condition. It is only in the one part of the Earth or "Field," and not indiscriminately all over it. An understanding of the work of the Angel Reapers, gives **Definiteness** to every reference to the "Furnace of Fire," and to the "Barn" condition.

A powerful illustration of the distinct personal Revelations of Christ to the respective states of those in the "Furnace of Fire," and in the "Barn" condition, is presented in Malachi 4: 1, 2. "Behold, the day

cometh, that shall burn as an oven, and all the proud, yea, all that do wickedly shall be **Stubble**, and the day that cometh shall burn them up . . . But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth, and grow up as calves of the stall." **Two Distinct** phases of the Personal Revelation of the King, to the distinct states and classes of mankind in the **One** generation.

The Personal Revelation of the Lord to **The Wicked** and in flaming fire (as stated in so many references, and as definitely forecasted in the Third Angel Message to those contemplating rebellion, Rev. 14: 10) is the **First Phase** of His Universal and Personal **Revelation** to humanity.

As outlined in Malachi 4: 1 (and elsewhere) it precedes the grandly different manifestation of verse 2. The destruction of His enemies precedes the uprising of the Sun of Righteousness with healing in His wings, to them that fear His Name. But how could these two widely differing Personal Revelations of the King, to all humanity then on Earth, be **Realised** or kept **Separate**, unless, as we have found revealed in the Harvest arrangements, the two divisions of mankind are located in distinct parts of the Earth? **How wonderfully harmonious** all Scripture is? If the wicked of that generation, who are made such by unreasonable rebellion, were **Not** "severed" from among the just, if the growing **Together** of wheat and tares of past and present times, was not altered in the Harvest, the **Distinct** Personal Revelations of Christ to that generation would be **Impossible**. Thus, even those Scriptures that do not mention the Harvest, are based on the Divine Designs and operations in that Harvest.

The enlightening procedure of Isaiah 26: 20, 21, is a further contribution to this "Revelation of the Son of Man," and presents confirmation of the **Order** of this Revelation noted in Malachi, etc. The truly grand and soothing tones of the invitation to "His People to enter into their Chambers . . . until the **Indigna-**

tion be Overpast," of verse 20, is identical with, "Gather the wheat into My Barn," of Matt. 13: 30. The "**Chambers**" and the "**Barn**" are identical. They are the **Place** and **State** of security and of safety and shelter, during the terrific storm of the Divine indignation, raging in the other part of the "**Field**." Thus the "**Chambers**" or the "**Barn**" only exist and are made necessary by this Divine indignation being the First phase of His Revelation. When that is "**Overpast**" the Chambers or Barn states are finished with. "Hide thyself as it were for a **Little Moment**, **Until** the indignation be overpast." Isaiah 26: 20.

The declaration of Isaiah 26: 21, announces that this "Coming out of His **Place**, is to **Punish** the inhabitants of the Earth for their iniquity." This wonderful verse only receives definiteness of application to those who have understanding of Harvest operations. The "inhabitants of the Earth" referred to, and the "iniquity" of which they are guilty, are terms not fully intelligible otherwise. There is nothing vague, indefinite, or uncertain in their use and application.

"Behold, the Lord **Cometh** out of **His Place**," not only confirms the truth already considered, viz., that Christ is not visible to mankind until this Personal Revelation in the end of the Harvest, but presents the New and Majestic procedure of introducing the **Divine Nature** to the **Sight** and recognition of humanity. This is the first time in the history of man and the Earth when a Divine Being is Personally Revealed to the sight of the disobedient of Mankind.

The "**Place**" of the Divine Nature has not been thus far in human history, in the sight or recognition of humanity, nor directly established in any personal representative on Earth. Until the Resurrection of Christ, only the High and **Lofty One** inhabiting Eternity possessed this Divine Nature. John 5: 26. With Christ's Personal return to the Earth, there is gathered by and to Him a company of Sons of God, the **Jehovah Family**. A **New Era** commences with the

Personal Presence and universal authority of the Divine Nature on Earth, such "Era" being inaugurated by "**The Lord Coming Out of His Place.**"

In past Ages, Messengers or Spiritual beings from the Home and Presence of the invisible God, have visited the Earth on Divine errands, and have been seen and conversed with by men. But we are assured that "no man hath seen God at any time" (John 1: 18), and that **He** dwells in unapproachable light, whom no man hath seen, or can see." 1st Tim. 6: 16. With the return to the Earth of the Divine Son of God, to set up the **Divine Kingdom On Earth**, a New Order is, of necessity, instituted, and this, the perfect and Eternal one. While the Divine Being was not Personally on Earth, and while the Kingdoms of Men ruled humanity, it was impossible for mortals to see Him. But the bringing of the Divine Nature to the Earth as **King**, is with the intention and purpose of establishing in the sight of humanity and in the midst of the Earth, a **Visible Object of Worship** and Praise, in the New King of the Earth. Zech. 14: 16, 17. Prayer, worship, praise, and service, will have a new and real significance, when the Divine Nature is visibly manifested and enthroned on Earth.

While the Harvest is in progress, and His Messengers (with their glory veiled) are delivering His Proclamations and carrying out their Reaping Operations, throughout the Earth, **He remains in His Place**, invisible to mankind. But when the greatest exhibition of impiety and iniquity of all human history is fully manifested in the rebellion against His Government, He "**Comes Out of His Place.**" Isaiah 26: 21. The "**Inhabitants of the Earth**" affected by this Revelation, are those who have refused His dominion, and who have taken up arms to resist Him. To **No Others** does this terrible Revelation appear.

HIS REVELATION FROM HEAVEN.

The manifestly different uses and applications of "Heaven" in the Scriptures, create the necessity for

the most careful examination of every text where this term is used. The Three distinct applications of "Heaven," as used in the Scriptures, have been previously noted. We merely summarise them here. 1st, The Home and dwelling place of The Most High. (1st Kings 8: 30, 43, 49; Isaiah 66: 1; Matt. 6: 9). 2nd, the Atmosphere above the Earth. (Gen. 1: 7, 8, 20; Acts 1: 9, 10). The 3rd, use of Heaven is frequently employed in description of the domain of power over mankind, filled by human Kingdoms and authorities, and the subject state to these political Heavens shared by mankind, is referred to as the Earth. Matt. 5: 18; 2nd Peter 3: 7, 10.

It is abundantly manifest that the "Heaven" of 1st Thess. 4: 16, is the Home of the Almighty. "The Lord Himself shall descend from **Heaven** with a shout." When Jesus left the Earth, He ascended to the **Heaven** where His Father is. 1st Peter 3: 22. It is likewise manifest that the descending from **Heaven** alone, of 1st Thess. 4: 16, is quite distinct from the matter referred to in 2nd Thess. 1: 7, 8. "When the Lord Jesus shall be **Revealed from Heaven** with His Mighty Angels," etc. The "descending" alone from Heaven, of 1st Thess. 4: 16, describes His personal return to the Earth from His Father's Home; while the matter outlined in 2nd Thess. 1: 7, 8, is a description of His personal Revelation to one class of His subjects on Earth, at the end of the Harvest.

The whole of the events of the Harvest transpire between these two matters. From Christ's descent, of 1st Thess. 4: 16, to His **Revelation**, of 2nd Thess. 1: 7, 8, a period of some forty years elapses, and during that time Christ is in His Kingdom in the Holy Land, or, as the Prophet says, "**In His Place**," not manifest to human sight.

As already recognised, the "Coming out of His Place," of Isaiah 26: 21, is identical with the "Revelation" of Luke 17: 30, and of 2nd Thess. 1: 7, 8. Exactly the same object is associated with the Revelation in the three references, viz., to punish wilful

transgressors. It is, therefore, clearly manifest that the "Heaven" of this Revelation (2nd Thess. 1: 7) is not the same "Heaven" as that which He descended from at His return to the Earth. (1st Thess. 4: 16.) When He goes forth out of His place, (Isaiah 26: 21) to Reveal Himself, it is from the headquarters of His Kingdom on Earth, to the centre of the Earth where rebellion exists in armed defiance. This Personal Revelation, to the sight and unmistakable recognition of His enemies, is stated as being from "Heaven." "The Lord Jesus shall be revealed from Heaven."

What "Heaven" is intended in this reference? It is not sufficiently definite or enlightening to regard this allusion to Heaven as merely signifying the domain of power, for, such view still leaves the matter undecided and indefinite, as to where the Lord Jesus in bodily Presence is located, when His Revelation to the rebels transpires. When He goes forth to subdue rebellion in the only centre on Earth where it exists, it is certainly in overwhelming power and overflowing Divine anger, and with all His Immortal Brethren, the "Mighty Angels" referred to by Paul. But is He and His Mighty Angels on the Earth, or above the Earth in the Atmosphere, when revealed in flaming fire? Christ's reference to Sodom and Paul's definite statement are unmistakably clear in this connection, Christ is not on the Earth, when Revealed in flaming fire, but He is above the Earth, in the Atmosphere, sufficiently near to be terribly visible to all rebels.

The Lord Jesus shall be Revealed from Heaven. 2nd Thess. 1: 7. "The same day that Lot went out of Sodom, it rained fire and brimstone from Heaven. Even thus shall it be in the day when the Son of Man is Revealed." Luke 17: 29, 30. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of Heaven." Gen. 19: 24. Comment on this seems needless. Christ's words, "Even thus shall it be," do not permit of any question or doubt.

The revealed presence of the Lord and All His Angels, above the Earth seen and recognised in His

terrible anger by all the rebels, and addressed by Him: sending down upon them the fiery means of their destruction, brings a literal realization of the forecast given the same rebels in the Third Proclamation. "Tormented with fire and brimstone in the presence of the Holy Angels and in the presence of the Lamb." Rev. 14: 10.

The other associations of this "Revelation from Heaven" to the rebels, are presented in Joel 3: 15, 16. "The Sun and the Moon shall be darkened, and the Stars shall withdraw their shining. . . and the Heavens and the Earth shall shake, but the Lord will be the hope of His People, and the strength of the Children of Israel."

Those of "His People" in the "Chambers" or "Barn" condition, and the "Children of Israel" in the same condition in Palestine, have all been instructed as to the procedure of this Revelation to the wicked. Isaiah 26: 20, 21. The convulsions of nature and the darkening of the Heavens do not cause any serious distress to them. This is the Era of the Seventh Vial Judgment of Rev. 16: 17-21: of "the great time of trouble" of Dan. 12: 1; and of "the shaking" of Heb. 12: 26, 27.

The importance and necessity of a right understanding of definite Bible statements cannot be too strongly emphasized. The many diverse theories held and propagated in our times, concerning the significance of the prophecied "time of trouble such as never was since there was a nation," Dan. 12: 1, should induce thoughtful people to examine Bible teaching for themselves, for the matter is of paramount importance to every living person. The belief that universal anarchy is rapidly approaching, and that this will be the means both of ending the present order, and of establishing the Divine Kingdom, is one of these modern theories, and is receiving considerable acceptance as an exposition of Dan. 12: 1, Rev. 16: 18, etc.

Those who accept this theory have not recognised the Prophecied order of events with the Nations of the Earth, culminating in the establishment of the

Divine Kingdom in Palestine, nor the Scriptural forecast of "the Hour of Judgment," and its Harvest Messages and operations. Moreover, even universal Anarchy and Revolution (neither of which is prophesied) could not bring a "time of trouble such as **never was** since there was a Nation." Dan. 12: 1. Comparatively recent, as well as past history, records experiences in this connection so truly awful, as to forbid the possibility of anything worse—of its kind—in the future. The French Revolution of 1789-94, and that of Russia in 1918.

So far as intensity of suffering, of every conceivable kind could be experienced, we are assured on the testimony of Christ that nothing since the Creation nor to eternity has equalled or can equal, the associations of the destruction of Jerusalem. Mark 13: 19, 20. Those who regard these words as describing the later experiences of the Saints during "the dark Ages," recognise their **past** application, and those who hold the theory of Eternal suffering and misery, can profitably ponder Christ's teaching in these verses.

It is manifestly wrong to confound the "great tribulation" of Matt. 24: 21, 22; Mark 13: 19, 20, with the "time of trouble" of Dan. 12: 1, Rev. 16: 17-21. The former is associated with the experiences in Judea and Jerusalem of the Jewish people; it is definitely declared by Christ as transpiring during His **Absence**, Matt. 24: 23; while the latter **results** from His **Presence** and work on Earth: it only commences with His "**standing up**" (Dan. 12: 1) and is shown in Rev. 16: 17, 18, as the **final operation**, the result of the "**Seventh Vial**."

Neither intensity of suffering, nor any human nor ordinary causes, are responsible for a "time of trouble such as **never was**," for **these** are the outstanding features of all past "troubles." "Man's inhumanity to Man." In past and present "Troubles" the innocent suffer with and often more than the guilty, frequently, the weak and meek and helpless, are the prey of the vile and strong. In attempting to redress wrongs, human methods often inflict as great or greater

wrongs upon others. **But**, as we have traced, all retribution bringing suffering to mankind at Christ's revelation to the wicked, only affects them that "**do iniquity**," and all these are enlightened **Rebels**. Further, even with these, it is not the intensity of the sufferings they endure, but the **source** and **associations**, that make their experiences exceptional in history.

On Christ's authority in Matt. 24: 21, we know what the actual sufferings of the rebellious at the hands of the Angry **Lamb** are **not** as intense as those experienced by others in past troubles. It is the **revelation** of the Son of Man **from Heaven** with all His Mighty Angels, in **Flaming Fire**, with all the Luminaries of the Heavens **darkened** to more fully display His Personal Majesty and anger; with all Nature convulsed, and **all the Meek of the Earth** sheltered, protected, and comforted, — that marks the introduction and associations of a "**Time of trouble** such as never was since there was a Nation." In all particulars it is exceptional in the history of mankind.

It is by Christ's Personal Revelation **from Heaven**, or in the Atmosphere above the Earth, and the manifestly supernatural associations, that the rebellious recognise, unmistakably, that He is the true Christ. This Revelation is designed to convince rebels, as well as to destroy them.

This Revelation in flaming fire of Luke 17: 30; 2nd Thess. 1: 7; Malachi 4: 1; Isaiah 66: 15, etc., **must not** be confounded with the Military Revelation of Rev. 19: 11-16. There is not any "**fire**" associated with this. Unlike those referred to in Rev. 14: 10, 11 (the subjects of the Revelation in flaming fire) those destroyed by and at the Military Revelation are not consumed with fire, but are destroyed by the sword that proceeds out of His mouth. Rev. 19: 15, 21. This procedure is explained by a reference in Isaiah 11: 4, last clause, "**with the Breath of His lips shall He slay the wicked.**"

These matters outline two distinct phases of the Revelation of the Son of Man to the wicked, and these two are separated by a period of time, during which

other recorded events are transpiring. These other events are presented in Rev. 19: 1-9. The associations and results of the **first** and **fiery** Revelation to the wicked, are treated in Rev. 18th Chapter, while those of the Second or Military Revelation are presented in Rev. 19: 11-21.

The distinct Revelations of Christ to the wicked, separated from each other by a definitely marked epoch: the equally distinct matters of His Personal Appearance and manifested judgments to the two classes of His enemies, reveal how He recognises the different degrees of impiety amongst the rebellious. Great Babylon, or the Ecclesiastical organisation with all its leaders and authorities, is the subject of His Revelation in fire. Rev. 18: 8. The Secular Kingdoms forming the rebellious Confederacy, and the general peoples supporting this, are not the subjects of the fiery visitation, but, later, of Christ's Military Revelation. These differences emphasize the distinct application and significance of **Sodom** and **Egypt**, in Rev. 11: 8.

The literal fate of Sodom, as outlined by Christ in Luke 17: 29, 30, is shown in Rev. 18th Chapter, as overwhelming the Metropolis and organisation of Great Babylon, and this by a series of visitations by the Lamb and His Mighty Angels. The whole organisation, with its leaders and authorities, and the City of its manifestation, will, as outlined in Rev. 18th Chapter, present a duplication of the destruction of the City of Sodom and its people. Nothing could be clearer than Rev. 18: 8-11, 15, 19, both in outlining the fate of Ecclesiasticism, and the recognition of this by the associated Secular Authorities and peoples, all of whom survive this fiery visitation. This shows very clearly that Christ's forecast in Luke 17: 29, 30, and Paul's words in 2nd Thess. 1: 7, 8, together with the Prophecies previously noted, apply to the procedure outlined in Rev. 18th Chapter, viz., the terrific overthrow and utter destruction of Great Babylon.

Thus, the first Revelation of Christ to the wicked, is that referred to in Luke 17: 29, 30: 2nd Thess. 1:

7, 8, etc. This is from Heaven or from the Atmosphere, and in flaming fire. It is the Revelation of the true Christ and Lamb, in the midst of His true Church, and is made to the **False Church** and its head. The destruction of all comprising the false Church, on account of rejection of and rebellion against the Lamb, proceeds from the true Christ and His true Church, and is fully recognised by every member of that organisation. The description, therefore, of the **Fiery Revelation** in the various Scriptures quoted, is an exact and strictly literal one, and reveals also that the forecast in the Third Proclamation is as literal. Rev. 14: 10.*

THE SECOND REVELATION FROM HEAVEN.

The wonderfully discriminating mercy and justice of the Divine Nature is powerfully exhibited in excluding the Secular Kingdoms and peoples from the fiery overthrow of Great Babylon. All these rebellious Kingdoms and peoples are left unharmed by the Fiery Revelation. Rev. 18: 8-11, 15-19. The Judge of all the Earth not only does **right**, but "delighteth in **Mercy**." Micah 7: 18.

The period succeeding the downfall of Great Babylon provides both opportunity and necessity for the Secular Kingdoms, deceived by her into rebellion against Christ, to manifest their attitude to the Divine Government under the **new** and changed conditions,

*The fiery visitation on Sodom was not limited to that City. As stated in Gen. 19: 24, 25, it embraced Gomorrah, "all the **plain**, all the inhabitants of the Cities, and that which grew upon the ground." This is confirmatory of Apocalyptic evidence as to the extensive area of the Fiery Revelation to Great Babylon. Not only Rome, but most of Italy, and the Islands of Sicily, Sardinia, and Corsica (the Ancient extensive diocese of the Bishop of Rome) would appear to comprise the domain of this fiery visitation. (See note to "The Second Revelation from Heaven.")

In Chapter 15, "Decline and Fall," the beliefs of the Early Christians, in this connection, are presented. "All these were only so many preparatory and alarming signs of the **great catastrophe** of Rome, when the **country** of the Scipios

viz., without being deceived or misled by the false Church. This intimates that the responsibility for the rebellion, down to that stage, is wholly placed by the Infallible Judge to the account of the Babylon destroyed by Him.

Without making any promises to the rebellious Nations, or enlightening them in any way as to His purposes and intentions, the King suspends all further Judgments for a definite period, and proceeds to introduce other and most glorious operations with His own People, during this momentous period. These operations are outlined in Rev. 19: 1-9, and will be considered later.

This epoch of suspending all further judgments, but of refraining from making any suggestions of submission, or the making of any promises of pardon to the rebel Nations if they humble themselves, finds Prophetic reference in Joel 2: 12-14. The association of these verses with the description of the constitution and movements of the **army of the Lord**, Verses 1-11, makes their application to the epoch under consideration, clear and unmistakable. It is on account of the later or second rebellion by the Secular Kingdoms that Christ and His Angels become the **Army of the Lord** of Joel 2: 1-11, or that they are Revealed from Heaven in the Military Organisation of Rev. 19: 11-16. These revealed truths make manifest that the beautiful sentiments of Joel 2: 12-14, describe the merciful state of mind of the King, during the

and Caesars should be consumed by a flame from Heaven, and the City of the Seven Hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone." To which "belief," the Historian adds the following comment. "And even the Country which from religious motives, had been chosen for the origin and principal scene of the conflagration, was the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Aetna, of Vesuvius, and of Lipari exhibit a very imperfect representation."

Compare Gen. 19: 28, with Rev. 18: 9, 10, 15, 17, 18: Isaiah 34: 8-10.

epoch of suspension and Divine silence, preceding the Military Revelation, or the going forth of the **Army of the Lord**.

The first signs of a **wrong** attitude and spirit of the spared Rebel Kingdoms, is shown in the **Mourning** and lamenting over the destruction of Great Babylon. Rev. 18: 9-11, 15-19. This state is the very opposite to that enjoined in Joel's prophecy, and is the first sign of confirmed and renewed rebellion. Nothing could be greater than the contrast between this and the attitude of the Divine Company to Babylon's downfall. "**Rejoice over Her** Thou Heaven, and ye Holy Apostles and Prophets, for God hath avenged you on her." Rev. 18: 20. Impending opposition to the Divine Government is shown in this "mourning" over destroyed Babylon.

The Prophecy of Isaiah 26: 10, 11, describes the position at this stage. "Let favour be shown to the wicked, yet will he not learn righteousness. . . and will **not** behold the **Majesty** of the **Lord**. Lord when Thy hand is **lifted up** they will not see; but, they **shall see** and be ashamed for their envy." The perversity of the Pharaoh of the Exodus after all the wonders of the Divine operations performed by Moses, is **duplicated** by the rebellious Secular Kingdoms, after the consummation of the Plagues upon Great Babylon. The defiance shown in the pursuit of Israel, and the succeeding destruction of Pharaoh and all his armies, **illustrate** the final application of **Egypt** as the spiritual designation of the rebellious Kingdoms against the Lamb. Rev. 11: 8. These considerations make manifest that the reference in Rev. 17: 12-14, applies to and describes all hostile operations leading up to and ending with the recorded downfall and destruction of Great Babylon in Rev. 18th Chapter, hence, the **later** "gathering together to make war" of Rev. 19: 9, is a **second** manifestation of rebellion by the Secular Kingdoms, after Babylon's destruction. The mourning and grief of Rev. 18: 9-11, 15-19, **eventuates** in the "**Gathering**" of Rev. 19: 19. An examination of the

last quoted Verse will recognise only Secular powers in the Second rebellion.

As previously recognised with Ecclesiasticism, so with the rebel Kingdoms. The merciful way of escape provided by Divine Generosity is thrust aside, and "the sure word of Prophecy," that forecasted the complete destruction and obliteration of the Fourth or Roman Empire, as the result of unparalleled impiety, is realized. Daniel 7: 11. Only one, out of all the Kingdoms and Empires of the Earth, and that "One," the overshadowing Roman Empire with its Ten Kingdoms, is utterly destroyed, and its whole domain made a "Wilderness." Rev. 17: 1, 3.

Several Prophetic features in connection with the destruction and succeeding state of the Roman Empire, are not only of interesting importance, but are often applied by writers in other unauthorised connections, or regarded as mysterious vagaries. We have considered several important matters associated with "The Coming out of His place," of Isaiah 26: 20, 21. The last feature mentioned in this Prophecy, is the description of the condition of the destroyed rebels. "The Earth shall no more cover her slain," Verse 21. The statement of Jer. 25: 33, is identical with this, "they shall not be lamented, neither gathered, nor buried."

The contrast between this procedure and that described in Ezekiel in connection with the multitudes slain in Palestine, at the era of Christ's first Appearance there as outlined in Zech. 14: 1-3, is most marked. Compare Ezek. 39: 11-16, with Isaiah 26: 21; Jer 25: 33, and this contrast is seen.

Those "left unburied, etc.," are in the desolate domain of the destroyed Roman Empire, which for some unrevealed period is not trodden by human foot. The term "wilderness" of Rev. 17: 3, is an appropriate one for this domain. In Isaiah 34: 1-15, the countries of the Fourth Empire are spoken of as the enlarged Idumea or Edom, and the description of the desolations of these lands given in this Prophecy is a Prophetic forecast of actualities. It is in the domain

of **Rebellion**, or the **Countries** of the **Fourth Empire**, and in no other part or parts of the Earth, that the "Wine Press of the wrath of God" is trodden by the "**King of Kings**" of Rev. 19: 15, and during His **Military Revelation**, hence, the return of the Conqueror from **Bozrah** and **Edom** of Isaiah 63: 1-4, is a description of the ending of the Military Revelation of Rev. 19: 11-16. Idumea, Edom, Bozrah, are added by Isaiah to **Sodom** and **Egypt** of Rev. 11-8. The Prophecy of Psalm 46: 6-9 is identical with the other Prophecies quoted.

By comparing the description of this Second Revelation as outlined in Rev. 19: 11-16, with Joel 2: 1-11, it will be recognised that the appearance of this Military Manifestation as described by John, is what will be seen by the rebellious. The Revelation of Christ and His Immortal Army will appear above the Earth, or in the Atmosphere as with the First and Fiery Revelation, and during this also the Luminaries of the Heavens will be "darkened," to more fully display the Revelation. Joel 2: 10.

There is great and urgent need for careful study of the Prophecies dealing with the obscuring of the Luminaries of the Heavens, in the associations of Christ's Revelations to mankind. The seriously mistaken method of regarding all Prophetic references to the darkening of the Heavens, or the obscuring of the light of the Sun, Moon and Stars, as "Symbols" connected with the Political Heavens, is a complete hindrance to the full recognition of the strictly literal associations of every phase of the Personal Revelation of Christ at the end of the Harvest.

One feature of Christ's appearance in this Military Revelation calls for final notice, viz., "And on His head were many Crowns," Rev. 19: 12. These "Crowns" are Diadems, each one representing the dominion and royalty of a Country and People: the "**Many**" signifying **All** the other dominions and Royalties of the Earth. The fact of His Presence as a Military Commander in rebel Countries, not only indicates, by the "many Crowns on His head," that

all other peoples and lands own His sway, but that He has come to forcibly take the Crowns and dominions of the only rebel peoples, and thus make the whole Earth His domain of Royalty. His appearance on the Clouds of Heaven in Military Array and with all the other Crowns of the Earth on His head, is a powerful reminder of their challenge, "We will not have this man to reign over us." The remorse and anguish of mind of these rebels when they fully recognise Him as the true but angry Christ, will be intensified by the sight of these "Many Crowns" yielded peaceably to Him by all other nations.*

The matter of Daniel 7: 9-14, is a further highly important contribution to the subject under consideration, and particularly so in view of the fanciful theories concerning it, held by many Bible readers in our times. Daniel's forecast is not only confirmatory of the other Prophetic testimony already noted, but it presents added features of truth. It directly associates **Jehovah** with the remarkable operations on

*Apart from a correct understanding of Christ's Personal Revelations, it is impossible to recognise the wonderful matter of Rev. 16: 19, "And the great City was divided into three parts." This division occurs at the Era of the Seventh Vial, and is accomplished by the Revelations of the Son of Man.

The geographical area of Christ's First and Fiery Revelation is "divided" off by Him from all other parts of the Continental "Great City," as the first of these "thirds."

(The witnesses of the results of this visitation; those who see with varying emotions "the smoke of her burning," are in such positions as indicate the area of the visitation. The "Kings of the Earth" of Rev. 18: 9, witness the "burning," like Abraham did that of Sodom, from the land, the conflagration extending to the frontier of their adjoining territory. The position of the other companies of sight-seers, of Verses 17, 18, makes manifest the Peninsular formation of one, and the Insular character of the other parts, of this "third." It is manifestly accessible from and visible to those on the Sea, at all points save at that where viewed from the Land. "Every Ship-master, and all the company in Ships, and Sailors, and as many as trade by Sea, shall see, etc." This Divine forecast is remarkably definite.)

The Countries of the "Ten Kingdoms," the scene of the Second and Military Revelation of Christ, are manifestly

Earth at the end of the Harvest, and this by the designation of "The Ancient of Days." That "the Son of Man" and the "Ancient of Days" are distinct Persons is manifest from Dan. 7: 13. This "**bringing** of the Son of man **before** the Ancient of Days," and the "**giving**" to the former by the latter of Universal dominion over mankind, is a definite as well as sublime procedure, transpiring at a clearly marked time, such "time" only arriving after other preliminary operations on Earth have been accomplished.

There is not any point or definite idea seen in this matter save by a correct understanding of its location. Christ has been with the Father and in Jehovah's Throne ever since His Ascension. Rev. 3: 21: Acts 7: 55, etc. On leaving Heaven and the Personal Presence of His Father, at His descent to the Earth, no such scene as that shown to and described by the Prophet in Dan. 7: 9, 10, takes place. Bringing Him before "The Ancient of Days" as outlined in Dan. 7: 1, 14, obviously succeeds His departure from Heaven and His "thief like" en-

"divided" from the domain of the First visitation, and so comprise another "third." The geographical extent of this "third" must be a vast area; it is not defined. The Two Revelations to the **Rebellious** clearly reveal that the remaining "third" is not peopled by **Rebels**. The extent of the Second Revelation "divides" off this remaining "third." Some European peoples are **Loyal** to the Lord's Anointed.

Further identification of this last "third" is presented by a correct understanding of the third significance of the designation "Egypt." Two distinct applications of Egypt to the "Great City" (one to past history, the other to future events), have already received considerable attention. The third and brightest feature of illustration, with the Apocalyptic Egypt, is that indicated by the "dividing" of the people of Israel and their "part" of Egypt, the Land of Goshen, from the Egyptians and all other "parts" of Egypt, at a definite Epoch during the plagues. Exodus. 8: 22, 23. "And I will sever in that day the land of Goshen, in which My people dwell. And I will put a 'division' between My people and thy people."

Goshen was a part of the Land of Egypt, hence illustrates a "part" of the Apocalyptic Egypt. This designation of Egypt has no application to any Continent save Europe. Goshen illustrates the "Third part" of the Great City" of Rev. 16: 19.

trance on Earth and its affairs. All the events of the first and second phases of His Advent on Earth, the gathering of His people and its attendant associations, the setting up of His Kingdom in the Holy Land and succeeding operations of the universal Harvest, transpire **between** His departure from Heaven to Earth and this Presentation of Him before "The Ancient of Days" to receive the dominion of the Earth.

The magnificent scene described in Dan. 7: 9, 10, the "sitting" down of the Ancient of Days on His dazzling fiery Throne, surrounded and attended by the multitudinous retinue of His Spiritual and Heavenly Hosts, to adjudicate in the affairs of the Nations and peoples of the Earth, has only one application, and is summarised in the words, "The Judgment was set and the books were opened." From several infallible indications it is absolutely clear that this Scene is located at the end of the period announced in the First Proclamation delivered by Christ's Messengers, "The hour of **His Judgment is Come.**" Rev. 14: 7. The Prophet Daniel saw this "Judgment," in the vision given him, and when the actuality transpires, it will evidently be identical with the scene shown to the Prophet. The "sitting down of the Ancient of Days," does not take place on Earth, although its Judgment concerns earthly affairs: it will not be visible to mortal sight, but its verdict will be executed by a Divine Being whom "every eye shall see." Rev. 1: 7.

The casting down of the thrones of the Earth as the result of the verdict of Jehovah, is shown as contemporary with "the voice of the great words which the horn spake," and, with the appearance of the Son of Man on the Clouds of Heaven. Dan. 7: 9-11, 13, 14. **All** these events transpire, as we have recognised, at the One Epoch. It is at the end of the Harvest and Hour of Judgment, when all existing thrones on Earth are "cast down," or "broken in pieces," as stated in Dan. 2: 44; Psalm 2: 9, etc. It is at the same Epoch when "the voice of the great words which the horn spake" goes forth, in the refusal to accept

Christ's reign, and the blasphemous declaration of war against Him. The appearance of the Son of Man on the **Clouds of Heaven**, is the third and last of the connected events mentioned, as it is the third and last phase of the Second Advent.

Two new features, added to those already noted, are presented in Dan. 7: 9-14. First, That of Divine operations at the end of the Harvest, being arranged by **Jehovah** (attended by His magnificent Retinue of Verse 10), at a gorgeous Ceremony shown to the Prophet, and attended by Christ and His Immortal Retinue. Second, that of Christ's Appearance on the Clouds of Heaven, being **First Before His Father**, and afterwards to the inhabitants of the Earth.

The matter of Dan. 7: 13, 14, also serves to make manifest the definite meaning of such Prophecies as Psalm 2: 8. "**Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the Earth for Thy possession.**" Evidently, it is at the function of Dan. 7: 9-14, that the Son "**asks**" for and **receives** the promised inheritance and possession, for it is as the result of the Son of Man's Appearance before the Ancient of Days that "**There was Given Him dominion, and glory, and a Kingdom,**" Verse 14.

"The Judgment was set and the books were opened," Verse 10, last clause. It is manifest to those who recognise the associations of this Scene, that these words describe the procedure of reviewing the work of the Harvest, by the Great Majesty of the Universe, such review being based upon the records of the responses of mankind to the Messages and Services of the Son of Man and His Angels. The mention of "**The Books being opened.**" in the associations of **this** "**Judgment,**" not only arrests the attention, but contributes to definiteness of location and application of the Judgment Scene.

Only in two cases are "**Books**" specified in connection with His Judgments, and these two are unquestionably separated by the Thousand Years Kingdom. Dan. 7: 10; Rev. 20: 11, 12. Each of these is not

only at the end of a Harvest, but is preceded by a special Era of wonderful enlightenment and privilege. Many times during the course of human history has the Ancient of Days both Judged and manifested His Judgments, but only in the two references quoted are "Books" specified. Dan. 2: 20, 21; Dan. 4: 17, 25, 35; Dan. 7: 26.

Appreciation of the wonderful operations of the Angel Reapers of the Harvest, brings recognition of the "Opened Books" of Dan. 7: 10. These Immortal Reapers thoroughly know every person on Earth, concealment from them is impossible. In "Severing the wicked from among the Just," in "binding the tares in bundles, and gathering the wheat into His Barn," these Reapers are making unerring records of both National and Individual attitudes to the Divine offers and demands. These infallible records form the basis of the "Judgment" of "The Ancient of Days." The divided wheat and tares in their respective parts of the Earth, are all represented to Jehovah in these Divine records or "Books," and His verdict with both classes is executed by the Son of Man during His succeeding Threefold Revelation.

A correct understanding of the Judgment of Dan. 7: 10, brings recognition of the definite application of Dan. 12: 1. The "time of trouble such as never was," and only affecting those who are not "His People" of that Epoch, succeeds and expresses the "Judgment" of Dan. 7: 10. It is during the First and Second Revelations of Christ to the wicked that this "time of trouble occurs. The "Book" of Dan. 12: 1, is identical with the "Books" of Chapt. 7: 10, the plural of the latter indicating the distinct records of righteous and wicked. The declaration "And at that time thy people shall be delivered," while including all the approved of the House of Israel, and this solely on account of "their names being written in the Book," embraces all the approved of the Harvest, the "My People" of Isaiah 26: 20, and the "Wheat" of Matt. 13: 30, for all their names are "in the Book," and are Daniel's because they are "God's People."

It is important to note that the matter of Dan. 7: 21-27, is not a reiteration nor an exposition of the matter of Verses 9-14, as many Bible Readers imagine it is. It is part of an explanation given to Daniel concerning the Fourth of the Beasts or Kingdoms mentioned in Verses 1-8, and supplied to him in response to his request of Verses 15-20.

The "Coming of the Ancient of Days" of Verse 22, is a Governmental "coming," revealed in the ending of the "Times" of the "little horn," and in the beginning of the liberation of the Saints, and of the "consuming and destroying" process of Verse 26. This "Coming" of Verse 22, is quite distinct from the "Sitting on His Throne" of the same Person in Verse 9. There is not any "Sitting on His Throne" associated with the "Coming" of Verse 22; no "Opened Books" in the "Judgment" of Verse 26, and no Son of Man on the Clouds of Heaven, in the section of Verses 21-27.

The "Changing of the times and Seasons" (Dan. 2: 21) in the French Revolution Era, at the end of the Prophecied 1260 years, or the $3\frac{1}{2}$ Times of Dan. 7: 25, fully displayed the "Coming" of Verse 22, and the "Judgment" of Verse 26. The "consuming and destroying of the **Dominion**" of the persecuting power, Verse 26, precedes the specified "time when the Saints possessed the Kingdom," of Verse 22, and therefore precedes the personal return of Christ to gather His People. His return and their "possession of the Kingdom" are identical in time. The "They" of Verse 26, "taking away his **Dominion**, to consume and to destroy it unto the end," are **Human** Authorities, shown in Rev. 17: 16, as the descendant Kingdoms of the Fourth or Roman Empire, the Papal States of Europe. It is impossible for any human power to "consume or destroy" the Organisation of Papacy.

In 2nd Thess. 2: 8, Paul, in forecasting the destruction of the Organisation of Papacy by **Christ**, uses the same terms as are employed in Dan. 7: 26, "consume and destroy." The material difference between the process of Dan. 7: 26, and that of 2nd Thess. 2: 8, is

so manifest that it is astonishing how any person can confound them, as many do. It is only the "Dominion" over others that is "consumed and destroyed" by human powers before Christ's return, whereas the Papal **Empire** is the subject of Christ's work of "consuming and destroying," at the end of the Harvest. A parallel reference to 2nd Thess. 2: 8, is presented in Dan. 7: 11, 12, both Scriptures making manifest that the complete destruction of the Papal Organisation at His Revelation is the one and only connection Christ has personally with it.

Thus, the events of the Harvest succeed all matters traced in Dan. 7: 22, 27, and precede all those of Verses 9-14. In the first quoted section, there is not any mention of the Coming of the Son of Man in any of its three phases, nor of the terrific overthrow of opposing human kingdoms. In section Dan. 7: 9-14, and in the associations of Christ's Revelation on the Clouds of Heaven, there is presented further confirmation of the wonderful truths of the Harvest.

THE DIVINE PURPOSES IN THESE TERRIBLE JUDGMENTS.

In summing up these terrible judgments on the rebellious of the Harvest, inflicted by Christ during His First and Second Revelations from Heaven, attention is drawn to the explanations provided in the Sacred Writings, concerning the eventualities to these rebellious peoples. Nothing could be more impressive than the Scriptural outlines of these Judgments, and of the Divine purpose accomplished by them.

Matters eventuating from the rebellion are treated in the descriptive terms of its ending. The exceptional wording of Rev. 19: 20, should be noted. As already noted the Beast and False Prophet are not **Persons**. Both have been in existence for many centuries. They are **organisations**, and only these **two** are said to be cast into the Lake of Fire. The human beings affected by these judgments are **not** consigned to the same State. Rev. 19: 21. To those whose only

authority for belief is the Divine Word, these distinct matters of Rev. 19: 20, 21, will appeal with power. The **organisations** are said to be alive when cast into the Lake of Fire. This is most exceptional. Not any where else is anything "alive" mentioned in this connection and would be impossible in this case if living individuals were indicated by the Beast and False Prophet. It is manifestly impossible for living beings to enter the State of Death. The Lake of Fire is not a **Place** but a **State**. The declaration of Rev. 20: 14 that "Death and Hell," two other States, are cast into that of the Lake of Fire, not only makes manifest that death, hell, and the Lake of Fire, are all **States** and not any of them **Places**, but that the condition of utter destruction is signified by a **Lake** of fire, a condition without outlet. (See Chapt. 1, pages 43-48.)

Any being, or thing, passing into the Lake of Fire—the State of eternal destruction—never comes out again into life, being, or organisation. Eternal finality to the beast and false prophet is indicated in this. The statement "Cast Alive," as applied to organisations, indicates, while fully organised and active. All the organisation of the two phases of rebellion is at once destroyed by the Lamb at His Revelation. A disorderly and disunited state results. All the peoples associated in organised rebellion are treated as **individual** rebels. Not as parts of an organisation. Christ does not enter into Military campaigns with the organised rebel armies. He first destroys all organisation, and deals with individual rebels. "If any man worship the beast. . . the same shall drink. . . and He shall be tormented." Rev. 14: 9, 10.

All the rebels destroyed by the King enter the same state of death as that which has prevailed on Earth through all past history, and all in that state are "prisoners of hope." Those expositors who insist that the destroyed rebels are placed in the "lake of fire" (from which there is no resurrection) are affirming that which is in conflict with Divine truth, as presented in the contrast of Rev. 19: 20, 21. Every

careful reader will note this contrast, and recognise its authority.

It is our aim and desire to present **Bible Teaching**, and this without regard to any human theories of what should or must be. Imperfect human nature is—strangely enough—disposed to be merciless with its fellows, especially on the subject of future destiny, hence the only certain boundaries of hope and mercy are those established as well as revealed by the Divine Being.

Recognition of the wonderful operations of the Harvest: the tremendous work of gathering all rebels to the one centre of the Earth: the prolonged and extraordinary processes of the developing rebellion and preparations for war, and the terrific and varied operations of the Lamb in subduing, convincing and destroying rebels, **compel recognition** also, of some Divine Purpose beyond that accomplished in the destruction of rebels.

If the manifestation and **hopeless** destruction of all rebels was the **one** purpose in the mind of the King, then the prolonged processes in the development of rebellion and in the infliction of Judgments, and the overwhelming convincing of rebels as to the Source of these, would not have been used. In wrath, He always remembers mercy, for it is His **Mercy** and not His **Wrath** that endureth for ever. In Psalm 136 every verse declares that "His mercy endureth for ever," in Micah 7: 18, it is written, "He retaineth not His **Anger** for ever, because He delighteth in mercy," and in Lam. Jer. 3: 31, 32, we are assured that, "The Lord will not cast off for ever. But though He **Cause Grief**, yet will He have **Compassion** according to the **Multitude of His Mercy**." Thus, all past, present, or future operations of "Judgment without mercy," reveal **destruction** without **reprieve**, but **not** without a future sequel provided by mercy.

A humble acknowledgment that, "The Judge of all the Earth does right" in the destruction of all the rebels, invites and compels recognition of this Divine use of exceptional severity, not only as fully justified

in the circumstances, but as accomplishing a **breaking down** and humbling process. The Divinely desired results of this will be manifested later, when these chastened, disillusioned and destroyed rebels, are brought back again from the dead by resurrection, in their appointed order, as subjects of that Kingdom provided for the whole human race.

The application of the fundamental principles of Redemption and Resurrection, treated in Chapter 1 of this Work, confirms the manifest teachings of Rev. 19: 21. The Kingdom Age only opens after the Harvest is ended. It is only after receiving the full and perfect light of the Kingdom; of universal participation in the Personal Ministry of Christ, that an Eternal settlement for life or death is reached with every human being. However repugnant it may be to the prejudices of some, it is none the less true that those destroyed at the end of the Harvest are not only amongst the all who have "died in Adam," through sin, but (by the mercy and grace of God) they are also included in the "all to be made alive in Christ." 1st Cor. 15: 22.*

A GREAT VOICE OF MUCH PEOPLE IN HEAVEN.

The matter and associations of Rev. 19: 1-9, are of a vastly different character to those embraced in Christ's Revelations to the wicked.

*None can question the severity of the Judgments upon these Gentile Rebels, or that their associations are even more terrible than those attendant upon Israel's destruction. But, Many doubt and others deny, that the results are temporary and not Eternal. With these rebels, as with rebellious Israel's experience at the destruction of Jerusalem, "Wrath comes upon them to the uttermost." 1st Thess. 2: 16. With the rebellious of Israel, at the First Advent, and the rebellious of the Gentiles, at the Second, there is to be a restoration by resurrection to the "tolerable conditions" of the subject state of the Kingdom. (See Chapter 1, pages 41, 42, 53-55.) The resurrection of these rebellious will, evidently, be one of the last "orders" of the second resurrection. "Thou hast led captivity captive, Thou hast received gifts for men, even for the Rebellious also." Psalm 68: 18.

The Scene of these glorious events is in the Holy Land, at the Earthly headquarters of the Divine Government.

As disclosed in the position given these Verses (Rev. 19: 1-9) in the Sacred Narrative, and by the definite statement of the first clause of Verse 1, the period of these operations succeeds the destruction of Great Babylon, and precedes the Military Revelation of Rev. 19: 11-16.

“**After** these things ” (Verse 1) is most definite. “**After**” the recorded events of the previous Chapter. All the events of Chapter 19 transpire **after** those of the 18th Chapter, but only some of the matters of Rev. 19: 1-9, are realized **before** the Military Revelation of Verses 11-16. It is during the course of the events of Rev. 19: 1-9 that the operations of Verses 11-21 are accomplished, and not after, as may appear to be suggested by their **later** mention in the Chapter. It is important to note these features.

“**After** these things, I heard a great voice of **much people in Heaven.**” Rev. 19: 1. The inspiring fact of the introduction at this stage of events, of a manifestly **new** and—at least—**comparatively large** Company of People, in the domain of power, or in the “**Heaven**” of the Kingdom, is presented in the thrilling words of this Verse. “**A Great voice, and much People,**” is sufficiently definite as to indicate considerable numbers. This is the first mention as it is the first **appearance** of the “**Much People.**” These are a new and large addition to the Authorities of the Lamb and His Brethren. Previous to their Appearance (and unmistakable notification of their presence) in the Heaven of the Kingdom, the only occupants of the Heaven are Christ and His Immortal Brethren. These latter are abundantly sufficient for everything demanded in the subjugation of a world, and in the universal establishment of the Divine Kingdom. “**The Kingdom is not left to other people.**” Dan. 2: 44.

The New additions to the Authorities of the Kingdom are not introduced as co-operating in Harvest

operations. The Immortal Government needs no assistance. The stage of events when the "Much People" appear is, after the First and Fiery Revelation of Christ and His Mighty Angels, and before His Second and Military Revelation. Hence, the Second and Third Revelations of the Son of Man are the only remaining operations of the Harvest, at the era of the appearance of the "Much People."

Close attention to the matter of Rev. 19: 1, together with understanding of associated events, will bring recognition that the outburst of "Praise to Jehovah" or "**Hallelujah**," for "Salvation," etc., immediately succeeds the glorious resurrection of those giving utterance to it. This is their first appearance in **Life Eternal** as well as in the Heaven of the Kingdom. From no other domain than the death state, and by no other means than Resurrection, could the "Heaven" of the Kingdom receive this added and exultant Company of Perfect Beings and Authorities. Just as they are a large Addition to the existing Authorities of the "**Heaven**," they are not recruited from the "Subjects" of the Kingdom in the various lands of the Earth. Not any of the Subjects of His Kingdom ever become Authorities, or the Rulers and Teachers in the Heavens.

As we have recognised, the only Resurrection from the return of Christ down to the era of Rev. 19: 1, is the First Resurrection of the Bride or Brethren of Christ, and, as clearly outlined in the Scriptures, the next class to enter the Kingdom, and to pass from death to perfect human life, comprises the People of God who lived and died during all the centuries before Christ. Hebrews 11: 39, 40. This glorious Company of the Old Dispensation follow the "Bride" into life and the Kingdom, theirs being spoken of as a "better resurrection" than that provided for mankind in general. Heb. 11: 35. Psalm 45: 14, 15. Not until after the Harvest is there any Resurrection of the "unjust" or of mankind in general. All Harvest operations are strictly confined to the one generation. Matt. 24: 34; Mark 13: 30.

One section of Chapter 4 of this Work presents a brief exposition of the People of God of the Old Dispensation, and their relationship to the Kingdom of God and Resurrection. The reader is requested to compare that section with the matter here presented.

The "Much People in Heaven" of Rev. 19: 1, are evidently those alluded to in Rev. 11: 18, "Thy Servants the Prophets, and the Saints," The definite era outlined as the "time of these dead," is that of, "the Nations were angry and Thy wrath is come. This is the era of Rev. 19: 1, it is immediately after the destruction of Great Babylon, and before the overthrow of the Secular Kingdoms.

In the Authorised Version of the Scriptures, the same Greek terms are rendered "Much People" in Rev. 19: 1, as are translated "Great Multitude" in Rev. 19: 6—first clause, and in Rev. 7: 9: the latter applying to and describing the Joint Heirs of Christ, or the totality of the "Overcomers" of the Gospel Age. Since exactly the same descriptive terms are used of these distinct Companies, there is nothing "fanciful" in believing that their numbers may be identical. True it is that the "Much People" of Rev. 19: 1, are the "first fruits to God," of a period considerably more than twice the length of that Age, which has witnessed the development and testing of the "Great Multitude" of Rev. 7: 9. The enlarging of the Field of operations and wider diffusion of intensified light, in the last period, over that of a large portion at least, of the former, and by the inclusion of the First Advent and Ministry, may, in the Divine Counsel, remove any seeming disparity in the length of the two Dispensations, from Adam to Christ, and from the First to the Second Advent.

What a glorious and effective instrumentality this Kingdom will be, when this second "Great Multitude" of rulers and teachers is added to the first? Like the "Great Multitude" of White Robed ones, or those in the Immortal Nature, of Rev. 7: 9, 10, their First appearance in Resurrected life and the glory of the Kingdom, is signalled by a **great voice** of praise and

adoration to the **Deity**, for their Salvation and Glory.

The form and matter of the Hallelujah Chorus of Rev. 19: 1, clearly reveal who the "Much People" are, giving utterance to it. The Great Multitude of Rev. 7: 9, 10, have all been developed since the Lamb was manifested in the flesh. The whiteness of their robes is declared to result from "they have washed their robes and made them white in the blood of the Lamb," Verse 14, hence, all these lived their earthly lives since the death of the Lamb. Their Victorious Resurrection Song, blends the Name of the Lamb with that of the Deity. "Salvation to our God which sitteth upon the Throne, and unto the **Lamb**." Rev. 7: 10.*

But the Hallelujah Chorus of Rev. 19: 1, sung by the Second "Great Multitude," ascribes their "Salvation to the Glory and Power of the Lord our God." In all the centuries during which they lived by faith, the Lamb was promised but not manifested, and although every Divine Promise to them was based on the then coming work of the Lamb, His Personal Appearing in the flesh was not due until they had finished their earthly course.

These meet the Lamb for the first time after their appearance in the Kingdom. As a living Person the Lamb only becomes known to them at this stage. As

*These Victors who ascribe all the praise for their deliverance and perfect standing before the Throne, to Jehovah and to the Lamb, neither provided the "White Robes" in which they are then "Clothed," nor earned the right to Eternally wear those Robes and "serve Him day and night in His Temple," by any personal attainments or services of their own. The full extent of their contribution to this victorious consummation is indicated in, "They have washed their Robes, etc." As with the "Robes," so with the "Washing," both are powerful signs, making manifest the inseparable connection between present faith and devotion, and future glory and perfection. The All Prevailing Merit of the Sacrifice of Christ, is the basis of this approved faith and devotion: The means by which imperfect mortals have not only been "Cleansed" from defilement, but made approved subjects for being "Clothed" with a sinless and Incorruptible Nature. Thus, although the "White Robes" are freely provided, and not earned by the

a promised deliverer and King, all these "Much People" had believed, during their earthly lives, in His then future Manifestation. But, all the facts and associations of His Appearing in the Flesh: His perfect life, wonderful Ministry, cruel but sacrificial death, glorious Resurrection, Ascension: of the Age of His absence from the Earth: of His Personal Return, and of the many operations of the Harvest down to the stage of their Resurrection and appearance in the Kingdom, —, transpire, while they were in the sleep of Death.

Overwhelming thankfulness fills this "Multitude" as they enter life and the Kingdom, and is expressed in their Chorus of Praise and adoration to the Great God, Who fulfilled **All** His Promises to them in their Resurrection and exaltation.

Beyond stating that the "Much People" are in "Heaven," or in the domain of authority, not anything is said of their appearance. They are not spoken of as being in white robes, or as having palms in their hands, like the Multitude of Rev. 7: 9, nor as being clothed in fine linen, like the Bride of Rev. 19: 8, and

recipients, they are only given to those whose life's attitude is summed up in the words, "They have washed their robes."

The standing of these White robed ones, "before the Throne and before the Lamb," completes the Divine purpose, and idea of His "Temple." As stated in Rev. 21: 22, "the Lord God Almighty and the Lamb are the Temple of it," and as further declared in Ephes. 2: 20-22, "an holy Temple unto the Lord. In which Ye also are builded together, etc." Hence, the beautiful significance of Rev. 7: 15, "Therefore are they before the Throne of God, and serve Him day and night in His Temple." These White robed ones are the only ones, with Jehovah and the Lamb, in His Temple.

The scene of Rev. 7: 9, marks the beginning of the Eternal "Feast of Tabernacles." This "Great Multitude with palms in their hands," are the first, as they are the best, of the human race, to enter the State of "fulness of joy and pleasures for evermore." Psalms 16: 11. But, the whole of the human inhabitants of the Earth, at a succeeding stage, also enter into the pleasures and joys of their phase of this Eternal Feast. Zech. 14: 16-19. See Sec. "The Marriage Supper of the Lamb."

the Armies of Verse 14. They are in Heaven, and, as evidenced in their Chorus of Praise, are abundantly satisfied with their deliverance and standing, but they are not clothed in white.

The association of the matter of Rev. 19: 2, with the Hallelujah Chorus of Verse 1, is profoundly suggestive. The destruction of Great Babylon takes place before the "Much People" appear in Heaven. Their reference to this in Rev. 19: 2, is a clear intimation, not only that they have been enlightened concerning it, but that they recognise how this event was the forerunner of their own salvation and glory. Their deliverance and glory awaited the destruction of Great Babylon. Hence, the grouping together of their praise for deliverance from death, and exaltation to honour and power, with the acknowledgment of the "true and righteous Judgments" on others, that marked the epoch of their deliverance. As with the Multitude of Rev. 7: 9, 10, so with that of Rev. 19: 1, the "Salvation," is the Divinely bestowed standing and inheritance of those offering the praise, and not something connected with other persons or things. It is certain that "Salvation" or deliverance from death to Eternal life, of His People, and all the "glory, honour and power" involved, are not in any way affected by His Judgments upon Great Babylon. The only reason for grouping the two matters together as in Rev. 19: 1, 2, is because the one event was the forerunner of the other.

The exultation of the Constituents of the Divine Government over the destruction of Great Babylon, as presented in Rev. 18: 20, is manifested in the domain and at the Epoch of that destruction. "Rejoice over her thou Heaven, and ye Holy Apostles and Prophets." All these, together with the whole Company of Immortals, comprise the "Mighty Angels" with Christ at His **Fiery** Revelation of 2nd Thess. 1: 7, 8. Only by recognition of Harvest operations and their developments, is it possible to understand this exultation of Perfect Immortal Beings, over the destruction of large numbers of mankind.

It is evidently at the return of the Divine Government to the Headquarters of the Kingdom, from the First Revelation to the wicked, that the "Much People" of Rev. 19: 1, are brought into life and dominion.

An advanced stage of the Harvest is reached when this Second addition is made to the Authorities of the Kingdom. "The time of these dead" (Rev. 11: 18), marks final preparations for the universal establishment and work of the Kingdom. The added Authorities of the "Much People" are brought in at this stage, apparently for their own full and final preparation for their respective places in the coming universal Ministry.

As noted elsewhere, those meeting Christ at His return, and entering into His Nature and Glory, are fully instructed by Christ in the Conventions succeeding, both on all matters of Divine Truth, and their respective places and service in His Kingdom. This procedure is evidently duplicated with the Second "Multitude." The same need for it exists as with the First.

The period preceding the full end of the Harvest provides the opportunity of all these being instructed by the Great Teacher, and of thus obtaining the perfect enlightenment and equipment necessary for perfect service. "Yea He loved the people: all His Saints are in Thy hand: and they shall sit down at Thy feet: every one shall receive of Thy words." Deut. 33: 3.

In Rev. 19: 3, these "Much People" are again introduced. A second outburst of "Hallelujah"—or Praise to Jehovah—proceeds from them. This also has some connection with Great Babylon. "And again (or a second time) they said Hallelujah. And Her smoke rose up for ever and ever, or for Ages." This second rendering is limited to the one phrase of "Hallelujah"—Praise to Jehovah. The manifest connection of this with the destruction of Babylon, and with the previous rendering on the same account, is to the "True and righteous Judgments" of Verse 2, and **not** to the "Salvation, glory, honour, and power" of Verse 1. This is further confirmation that the resurrection

and exaltation of the "Much People" are the only matters connected with the "Salvation, etc." of Verse 1.

The second rendering of Praise to Jehovah in Rev. 19: 3, is also directly connected with and the result of the tremendous matters outlined in Verse 4. The Twenty-Four Elders and Four Beasts—or Living Creatures as in Ezek. 1: 5, etc.—are the signs of the Divine Government on Earth, expressed and embodied in the Persons of the Lamb and His Brethren. These, as shown in the references, are entirely distinct from the "Much People" of Verses 1, 3. The attitude of prostration before God, and of adding "**Amen**" to "Hallelujah," outlined in Verse 4, are descriptions of operations strictly limited to the Divine Government.

But the cause of this prostration, and of their saying "Amen: Hallelujah," is exactly the same as that which calls forth the second Hallelujah from the "Much People," in Verse 3. Certainty as to what this "cause" is, can be obtained by recognition of the significance of the Divine Government announcing "**Amen: Hallelujah.**" Just as in the Lord's Prayer, "**Amen**" marks the end of the series of petitions, so the end of the series of operations attendant upon the setting up of the Divine Kingdom on Earth, is reached and notified, in the matter of Rev. 19: 4. "**Amen: Hallelujah,**" is a declaration of finality. The conclusion of the Hour of Judgment: the completion of all Harvest operations: the ending of the Judgments of the "Seventh Vial," are announced before the Throne of Jehovah, by the Divine Government on Earth, in the pregnant terms, "**Amen: Hallelujah.**"

As already recognised, the introduction to life and authority of the "Much People" of Rev. 19: 1, takes place **after** the destruction of Great Babylon, and **before** the Military Revelation to the rebel Kingdoms of Verses 11-21. The period of final and perfect instruction of the "Much People" by the Great Teacher, is identical with that of waiting for the response of the rebellious Kingdoms to Christ's sovereignty.

It is therefore manifest that this Second or Military Revelation transpires between the First and Second Hallelujahs of Rev. 19: 1, 3, and that the final overthrow of all rebellion, and destruction of all rebels, is one cause of the second rendering of Hallelujah, and brings a further remembrance of Great Babylon, which also ascends through the Ages. "Her smoke rose up."

THE THIRD REVELATION FROM HEAVEN.

The Military Revelation of Rev. 19: 11-21, is not the only event transpiring between the two Hallelujahs, and before the announced finality, the "Amen" of verse 4, and is, therefore, not the only cause of the Hallelujah of verse 3. A remembrance of the operations of the Angel Reapers, and of the two Revelations of the Son of Man to the wicked, emphasises that, down to the stage preceding the Second Hallelujah, and the announcement of "Amen," Christ has not been Personally Revealed to His Obedient Subjects, in all the Countries of His Kingdom. He has not reviewed the Wheat of the Harvest, nor spoken the comforting

*Since writing the matter of this Section, dealing with the "Hallelujahs" of Rev. 19: 1, 3, the Author has observed in Rev. E. B. Elliott's scholarly Exposition the following striking remarks and comments on the same Scriptures.

"The language used to designate this song (of Rev. 19: '1-3) in the Apocalyptic prefigurations, being now for the 'first time Hebrew, 'Hallelujah,' a circumstance certainly 'very remarkable, and noted by many previous commentators 'as having the meaning I suggest. I infer that the Jews 'will probably just at, or after, this catastrophe (the destruction of the Papacy and of Rome), be converted, and 'Join and indeed take the lead in, the Church's Song of 'Praise on the occasion. The probability of this is enhanced, 'as I think, by the fact that the Jews themselves—at least 'some of the most learned of their Rabbis—have supposed 'that the Restoration of their people is to follow the fall of 'Rome. 'Hallelujah' answers to the Hebrew 'Praise 'Jehovah,' the 'Hallel' is first used in Scripture at the end 'of Psalm 104; the Jews note respecting it, that this 'Hallel' 'comes not till there be tidings of the destruction of ungodly 'men. 'Let the sinners be consumed out of the Earth, and 'let the wicked be no more. Praise ye the Lord, Hallelujah.' "

words and glorious invitation to the "Righteous" in the "Sheep" Nations of His Kingdom. There is no Amen until after this Third and most glorious Revelation has taken place, and this will be no small factor in calling forth the Hallelujah of Rev. 19: 3.

It is during this Third and Final Revelation of the Son of Man, to the obedient peoples of the Harvest, that the words of Matt. 25: 34-36, are spoken by Him. Exactly the same as that, it is during the two Revelations to the wicked He speaks the message of Matt. 25: 41-45. It is not only to the **Sight** of all the subjects of these Revelations, but in the **Hearing** of all, His **Personal** Presence is made known and recognised. A **Silent Revelation** of His Personality would be incongruous. As the Final Reaper of the Harvest (Rev. 14: 14-20), His Personal Appearance to the two divisions of mankind, is for the express purpose of **Delivering His Verdicts** and **Fiats**, both of which are realised in the experiences of humanity. Until the Revealed King **Speaks**, the Harvest is not reaped. Concerning the Two Revelations of Christ to the wicked, His own forecast in Matt. 25: 41-45, is powerfully confirmed by the Prophets. This terrible **Speaking** by the Revealed Lord is a prominent feature. Joel 3: 16; Joel 2: 11.

The kindly re-assuring tones of the invitation of Isaiah 26: 20, are only a foretaste of the wonderful generosity expressed in the King's message to the obedient of the Harvest, during His Third Revelation.

It is important to note and keep separate, the definite Scriptures outlining the Three distinct Revelations of Christ to mankind, at the end of the Harvest. As already recognised, the "Coming out of His Place" of Isaiah 26: 21, is **First** to "punish the inhabitants of the Earth for their iniquity." The accomplishment of this presents **Two** distinct Revelations, with a definite and important period between. The Revelation of Luke 17: 29, 30; 2nd Thess. 1: 7, 8; Malachi 4: 1; Isaiah 66: 15, etc., is the first of these. That of Rev. 19: 11-21; Joel 2: 1-11; Jer. 25: 30-33,

etc., is the Second Revelation. The unmistakable and definite application of every Scripture is in marked contrast with the vague, and often "fanciful" uses of these Scriptures, made by many expositors. Every text has its own definite place in the Divine outlines of events.

It is not remarkable, therefore, in view of the generally vague and indefinite application given to Scriptural references that so little attention has manifestly been given, to the tremendous import of the Scriptures treating the Third and most glorious Revelation of the Son of Man.

The Third Revelation of the Son of Man from Heaven, is outlined in Matt. 24: 30; Mark 13: 24-26; Luke 21: 27; 2nd Thess. 1: 10; Rev. 1: 7. As with the Scriptures quoted in connection with the other Revelations, so with these. They do not apply to several distinct matters, much less is there anything "figurative" in their composition. They are all strictly limited in application to this Third Revelation.

It is only concerning this Final Revelation that Universality of sight and of mourning are associated. "And then shall all the tribes of the Earth mourn, and they shall see the Son of Man coming in the clouds of Heaven." Matt. 24: 30. All then living on the Earth, witness this Revelation, and since all the wicked are destroyed by the two preceding Revelations, then all in this Universal audience are the Wheat of the Harvest, the "Righteous" of that era. "Every eye shall see Him . . . and all kindreds of the Earth shall wail because of Him. Even so, Amen." Rev. 1: 7. This use of "Amen" as the climax of the Universal Revelation (and of the Universal mourning, too) presents further confirmation of what was commented on in regard to Rev. 19: 3, 4. It is the final operation of the Harvest. The peaceful sway and all embracing dominion of the Thousand Years Kingdom succeeds it.

The right to live in and inherit the Earthly Kingdom is conferred upon all on Earth witnessing this Final Revelation, by the benign Shepherd of the

sheep, and this in such wonderful words of grace uttered in tones so soothing and amazingly kind, as to melt the Universal audience into the declared "Mourning over Him." Matt. 25: 34. The designation "Ye blessed of **My Father**" has a very definite meaning which will be manifest from considerations in the concluding section of this work. The consciousness of being unworthy of His overwhelming kindness is manifest from the reply of these "Righteous" in Matt. 25: 36-38, and is the key to all references to Universal mourning during **This Revelation**.

Nothing could be more striking than the contrast between the Kingly Reaper, or Shepherd King, of this Third Revelation, and that of the Angry Lamb, in flaming fire, of 2nd Thess. 1: 7, 8, and of the King of Kings in terrible Military Manifestation, of Rev. 19: 11-16. One beautiful sign depicting the calm and peaceful associations of this Revelation, is presented in Rev. 14: 14. "And I looked, and behold a **White Cloud**, and upon the 'Cloud' One sat like unto the Son of Man." No angry appearance or associations, and no terrifying display of Military power, but a white cloud in a clear sky, as in glorious Harvest time. "Power and great glory," is the description given of this Revelation. Matt. 24: 30; Mark 13: 26, etc. The glorious King is Revealed **Seated** upon His Throne, and surrounded with His Retinue of **Immortals**, the effulgence of the whole Revelation exceeding that of the then veiled Sun, Moon, and Stars, when these are unveiled.

As with the two preceding Revelations to the wicked, so with this Third and final one, to the "Righteous." It is a "**Coming on the Clouds of Heaven**," and with this "**Coming**," there is the darkening of the luminaries of the Heavens, to make the glorious Revelation the only matter **Visible** to mankind, in the Atmosphere above the Earth. Matt. 24: 29; Mark 13: 24, 25. The glorified Christ and His Brethren, do not **March** from Country to Country **On the Earth**, but they take the Universal tour **Above** the

Earth, in the Atmosphere, sufficiently close to the Earth as to be clearly **Seen** and fully recognised, and the Voice and Words of the King to be **Heard** and understood by every person on Earth.

It is, humanly speaking, unfortunate that most expositions of the Second Advent seriously err in regarding the declared darkening of the Heavens at Christ's Personal Revelation, as merely "figurative" language. The Word and Purpose of God in the revealed associations of the "Manifestation of the Son of Man, and of the Sons of God are made of none effect by these false theories. They are not the result of any vagueness in Scriptural testimony.

Added to the many signs of His Second Advent given by Christ, **One** stands out in isolated pre-eminence and in imposing grandeur, as the infallible means of demonstrating His Return to mankind. "The Sign of the Son of Man in **Heaven**." Matt. 24: 30. The mistaken attempts made by so many writers and speakers to identify this "**Sign**" in events on Earth and amongst the Nations, are all based on a false foundation. This "**Sign**" has no connection whatever with the Events of **Human** History, nor the doings of mankind. No feat of wisdom will be required to **See** the "**Sign**" when it is in the Heavens. It will be visible to all dwelling on Earth.

The realisation of this "**Sign**" is strictly limited to the personal course and actions of the Son of Man, and is exhibited in **Heaven** by His own Personal Revelation to Mankind. As definitely stated in Matt. 24: 30, the appearing of **The Sign** of the Son of Man in **Heaven**, is identical with "The Son of Man **Coming** in the Clouds of Heaven, with **Power** and **Great Glory**."

The appearing of this Sign in Heaven marks the full end of Second Advent operations, and is the Climax of all the Ages of human history. It reveals the Divine Presence on Earth and in the sight of all living mankind: the Manifestation of the Deliverer of humanity, the triumphant "**Seed of the woman**," and

the Redeemer and King of the whole human race.

It is evident that the question of the disciples in Matt. 24: 3, "What shall be the **Sign** of Thy Coming, and of the **End** of the World," is one reason why Christ uses this term "**Sign**" in verse 30. It is also manifest that the "End of the World or Age" is only brought by the "Coming" involved in this Sign. But a further reason and cause for the use of the phrase, "Sign of the Son of Man in Heaven," is presented in Matt. 26: 63, 64. When Jesus stood before the Jewish Council, He was adjured by the High Priests, "tell us whether thou be the Christ, the Son of God." After answering, "thou sayest it," Jesus outlined how the infallible proof of His Messiahship and Divine Sonship would be presented. Something beyond mere affirmation is presented in the answer of verse 64, an infallible "**Sign in Heaven**" of His Royalty and Sonship. "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven."

As previously noted, the two preceding phases of this "Sign," in the Revelations to the wicked, are definitely declared in the Scriptures outlining these. 2nd Thess. 1: 7, 8; Rev. 19: 11-16, etc. The "Sign in Heaven" is revealed in both. The wonderful definiteness of Scripture, already commented on, is further shown in the specified time or definite stage, when this final appearance of the Sign of the Son of Man is in Heaven. In Matt. 24: 29, the preliminary to the event of verse 30, is specified. "Immediately after the tribulation of **Those Days**." In Mark 13: 24, the same definite period is referred to. "But in those days, after **That** tribulation."

Those who have not recognised the distinct phases of the Revelation of the Son of Man at the end of the Harvest, are in very great uncertainty as to the particular "tribulation" alluded to by Christ, as preceding this final Sign of the Son of Man in Heaven. It is somewhat saddening to read or hear the various theories advanced in this connection, based on wrong

premises. Most expositions of the Second Advent, endeavor to identify the "tribulation of **Those Days**," of Matt. 24: 29; Mark 13: 24, in the experiences of past or present times, and, therefore, as transpiring **Before** Christ's personal return to the Earth from His Father's Presence and Home.

The "tribulation of **those days**," is in the end of the Harvest. Matt. 13: 41, 42, 49, 50. To the one class affected by it, it is "a time of trouble such as never was." Remembrance of Christ's Revelations to the rebellious, and how these are the first operations after "He comes out of His Place" (Isaiah 26: 21) as also that the Military Revelation of Rev. 19: 11-21, immediately precedes the Third and Final Revelation, removes all uncertainty as to the significance of Christ's forecast. Nothing could be more definite to those enlightened in the truths of the Harvest than "Immediately after the tribulation of those days."

THE REVELATION IN POWER AND GREAT GLORY.

The "Coming in the clouds of Heaven in power and great glory" of Matt. 24: 30, etc., presents the outlines of a triumphal tour, made not on Sea or Land, but in the domain over the Earth.

It is a "Coming" that brings the New King of the whole Earth, to every part of His vast dominion, and makes every human subject personally acquainted with His Glorious Majesty. "Power and Great Glory" are the appropriate terms for describing this magnificent Manifestation of Divine Royalty.

After this Universal visit of the King to all His subjects in all parts of His dominions, the New established order on Earth is the "going up" of all the peoples of the Earth, to worship the King at Jerusalem. Zech. 14: 16, 17. Before the introduction of this order, the Glorious King with all His Glorified Brethren makes His triumphal Universal tour of the Earth, in the full recognition of all His subjects. It is during this Royal Visit that all these subjects are

commended by Him for their attitude to His Messengers and Brethren during Harvest operations, and for their acceptance of His dominion. It is during the same that His Personal invitation to participation in the Kingdom is given to every subject. Matt. 25: 34-36.

This Revelation in power and great glory to all then alive on the Earth, is the event alluded to by Paul in Romans 8: 19, "The earnest expectation of the creature waiteth for the Manifestation of the Sons of God." To those sharing this "Manifestation" with Christ, it is the splendid realization of some of the most glorious promises given to believers. His triumph and that of His Truth is shared by them. "When Christ who is our life, shall **appear**, then shall ye also **appear with Him in Glory.**" Coloss. 3: 4. This "Appearing with Him in glory" is identical with the "Manifestation" of Romans 8: 19, and the Revelation in power and great glory of Matt. 24: 30, Matt. 25: 31. This also is the epoch and event of Rev. 14: 12, 13.

"Here is the patience of the Saints" (Verse 12). In other words, the goal of Christian endurance is reached in the glorious Revelation at the end of the Harvest, or when the Son of Man is on the White Cloud, Verse 14. The matter of Rev. 14: 13 has the same definite application. Those "dead who have died in the Lord," are the faithful of the whole Age. The period indicated in the words "from henceforth" or from this time, is that shown in Verse 14, or at the stage of events marked in the Chapter, viz., **after** the Proclamations of Verses 6-11, and at the era of Verse 14. The "Blessedness" specified in Verse 13, is "That they may rest from their labours; and their works do follow them." These "labours" of Verse 13, are distinct from the "patience" of the same class of Verse 12, and apply manifestly to their **service** in the cause of Divine Truth. These "labours" of the Saints during their lives before resurrection, do not accomplish the ardently desired results of establishing Divine Truth in its rightful place of supremacy on Earth,

and over mankind. Their "labours" of the Harvest accomplish this, hence, "They rest from their labours." Their association with the Revelation in power and great glory, in the sight and adoration of all mankind, marks an eternal end to the "Labours" for the exaltation of the Truth on Earth. Isaiah 11: 9: Jer. 31: 34.

But the matter emphasized by Paul in Romans 8: 19, is "the earnest expectation of the creation—or every creature—waiteth (or more correctly, longs) for the Manifestation of the Sons of God." This adds more "glory" to the Revelation, and has a similar meaning to the statement of Haggai 2: 7, "And the desire of all Nations shall come." Unconsciously, the best instincts of humanity have, as their undefined but ardently desired ideal of a future State, the general outlines to be actually realized in the Kingdom administered by these Manifested Sons of God. Isaiah 25: 9.

In Matt. 24: 30, the only One mentioned as "Coming in the Clouds of Heaven" is the Son of Man. The evident reason for this is presented in the matter of the first clause of Verse 30, "And then shall appear the sign of the Son of Man." But in Matt. 25: 31, the same "Coming in glory," is associated with "And All the Holy Angels with Him." As we have recognised, these "Holy Angels" are "The Mighty Angels" of the First Revelation of 2nd Thess. 1: 7, and the Immortal Armies of the Second, of Rev. 19: 14.

The "Coming on the Clouds of Heaven" of this Third Manifestation not only presents the King and His Angels in totally different aspects to those of the preceding ones, but is associated with such surroundings as to intensify the meaning of "power and great glory." "Then shall He sit upon the Throne of His Glory." Matt. 25: 31. This is strictly limited to the Universal Revelation, or the Coming in glory. There is neither "sitting nor Throne" mentioned in the Revelations to the wicked. In Matt. 26: 64, one feature of the "sign" given by Christ is specified, "Hereafter shall ye see the Son of Man Sitting on the right hand

of power," and in Rev. 14: 14, 16, and during the same Manifestation, the Son of Man is shown as "sitting on a cloud." Exactly the same feature is alluded to in the three references, and is in marked contrast to the declared "standing up" of Michael—or Christ—during the associations of the great time of trouble to the rebellious. Dan. 12: 1.

It is certain that everything outlined in Matt. 24: 30; Matt. 25: 31, will transpire exactly as it is described by Christ, hence, during this Revelation He will sit on the Throne of His Glory. An indication of what this Throne will be like is given in the description of Jehovah's Throne, in Dan. 7: 9, "His Throne was like the fiery flame, and His wheels as burning fire." Christ's Appearance seated on such a Throne, and surrounded by the great Multitude of Immortals, the whole Revelation being manifested above the Earth, and in every Continent, Country, City, and Village of the Earth where His subjects are, is indeed that of the Divine Majesty of the Earth and Mankind. The "Coming" is in Power and Great Glory.

The prevailing ideas of the significance of Matt. 25: 31, 32, wrongly connect the declared "Coming in glory" with Christ's return to the Earth from His Father's Home, and just as wrongly assume that the All Nations gathered before Him, are all brought to Him while He is seated on a fixed Throne in a localised centre. Understanding of Harvest operations brings recognition of the correct order. As outlined in Matt. 24: 30; Matt. 25: 31, 32; Rev. 1: 7, etc., it is the Coming of the King to the Nations in all parts of His Earthly Dominion, and not the coming of the Nations from their own domains. The "gathering of all Nations before Him," is accomplished by the Angel Reapers, such "gathering" dividing humanity into two classes of Nations and individuals, and locating them in distinct parts of the Earth, the "barn," and "the Furnace of fire." His Coming is, to these distinct peoples and centres.

The references in Matt. 24: 30; Rev. 1: 7, to all the kindreds of the Earth "Mourning" during the Universal Revelation, are the unwarranted cause of much misunderstanding, and of many serious errors. As intimated by Christ, "Mourning" is not of necessity an undesirable experience, nor an evidence of an evil or a hopeless state. "Blessed are they that mourn for they shall be comforted." Matt. 5: 4. It is manifest that the "mourning" of Matt. 24: 30, etc., is in the state to which the promised "comfort" applies. In Rev. 1: 7, it is declared this "wailing"—or mourning—is because of Him, or on account of Him. The Emphatic Diaglott renders this "Shall mourn over Him." Beyond a recognition of their own unworthiness of His favours, the mourning is not connected with their experiences or condition.

This is in marked contrast with the last state of the rebellious of the Harvest as revealed in Matt. 13: 41, 42, 49, 50. "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." There cannot be any doubt or uncertainty as to the cause of this display. The grief, and exhibition of furious anger, result solely from the state and experiences of these disappointed and angry mourners. All their evil and rebellious plans and designs have been frustrated, and only the severest discipline with the certainty of impending destruction realized, hence, the "wailing and gnashing of teeth."

These Rebellious Mourners are not alive nor on the Earth, when "all the kindreds of the Earth mourn because—or over—Him." The Personal Appearance of the King and His Angels, during this final Revelation, is as benign and comforting as their dazzling Manifestation in "Power and Great Glory" will permit. Nothing could be more encouraging and sublimely hopeful than the commendation and invitation of the King. Matt. 25: 34-36. Thus, no hopeless cause, mental agony, nor bodily distress, has any part in the producing of this Universal Mourning.

The awe-inspiring Revelation of the enthroned Divine Majesty, with all His Holy Angels surrounding

His Person and Throne: moving majestically on the Clouds of Heaven: with all the luminaries of Heaven darkened, —, must produce a realization in all witnessing it on Earth, of how small and imperfect they are, and how Great and Glorious He is. Two inevitable results with mankind proceed from this. One of these is stated in Philippians 2: 10, 11. "That at the Name of Jesus every knee should bow." It is certain that no human being witnessing this Glorious Revelation, will remain standing. The Second result is that already noted, "And all kindreds of the Earth shall mourn because—or over—Him."

The association in this "mourning" of those who pierced Him, in Rev. 1: 7, draws attention to Christ's Personal Revelation to the remnant of Judah in Jerusalem, when He captures the City at the Epoch of His establishment of the Kingdom. The Prophecy of Zech. 12: 10-14, shows the realization of this reference in Rev. 1: 7, "they also which pierced Him."

"Even so, Amen," is the ending of the reference in Rev. 1: 7, and to the declared "Coming with Clouds" and associated Universal Mourning. This is the last, the final manifestation of grief, with the inhabitants of the Earth. The promise of Isaiah 25: 8, and of Rev. 21: 4, applies at this era. "And the Lord God will wipe away tears from off all faces: and the rebuke of His people shall He take away from off **all the Earth.**" The era of tears and of pain is gone for ever. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10.

THE THIRD HALLELUJAH CHORUS.

An examination of the Third Hallelujah Chorus carries us back to the resumption of previous considerations, on the connected events outlined in Rev. 19: 1-9. The Hallelujahs of Verses 1, 2, 3, rendered by "The Much People in Heaven," and the interval between the two renderings, have already been considered.

During this interval (between the rendering of Verse 1, and that of Verse 3), the Divine Government goes forth in its Military Revelation of Rev. 19: 11-21, and immediately following that, as definitely declared in Matt. 24: 29, 30; Mark 13: 24-26, the Third and Universal Revelation takes place. The return of the King and His Retinue from their World Tour, to the Headquarters of the Kingdom, is signalled by their prostration before Jehovah, and announcement of finality with their praises to Him. "Amen: Hallelujah." Rev. 19: 4. The first immediate result on others of this Divine attitude and announcement, is the bursting forth of the Second Hallelujah from the "Much People" in Heaven. This Second Hallelujah of Verse 3, like the First of Verse 1, and by the same People, is manifestly rendered at the Seat of the Divine Kingdom on Earth, or in the Holy Land.

Nothing could be clearer than the Sacred Narrative, in keeping separate, the Divine Government and this "Much People in Heaven." These latter have not any part in the matters of Verse 4. Their Second Hallelujah of Verse 3, is the result of the authoritative "Amen" of Verse 4, spoken by Immortals.

Neither these "Much People," nor any mortals of the Nation of Israel go forth with the King of Kings and His Immortal Armies, against the Rebel Kingdoms of the Roman Empire. The Revelation of Rev. 19: 11-16, is that of the Sons of God, and not of any mortals. The Kingdom is not left to other people." Dan. 2: 44. Isaiah 63: 3. All those comprising "the Army of the Lord," are clothed in fine linen, clean and white, Rev. 19: 14. They are all Immortal. The same Immortal Angels are the only ones sharing with the Enthroned King, the Universal Revelation in power and great glory. Matt. 25: 31.

It is after the Second Hallelujah of Rev. 19: 3, and at the return of the Divine Government from its Universal Manifestation that an invitation proceeds from the Throne to all the inhabitants of the Earth, to join in a Third and final rendering of **Hallelujah**.

Rev. 19: 5. Before this invitation goes forth from the Throne, the "Much People in Heaven" had, spontaneously, burst forth in Hallelujahs on two distinct occasions, these being called forth by appreciation of their glorious privileges, and their admiration of the operations of the Divine Government. Rev. 19: 1-3.

But the Universal invitation from the Throne of Verse 5, presents a request by the **Lamb** (who is in the midst of the Throne, Rev. 7:17), that all on Earth will join in **one** united Chorus of Praise to His Father, for the Universal and Eternal establishment of the Divine Dominion on Earth. "Praise our God all ye His Servants, and ye that fear Him both small and great." This Speaker from the Throne, although Divine, recognises Jehovah as **His** God. "Praise **Our** God." The Speaker is the Lamb.

It seems impossible not to note, and with wondering interest, how the most extraordinary events and operations to human ideas are presented as quite ordinary matters, in the associations of the Harvest, and of the Revelations of the Son of Man. The operations of the Angel Reapers: their presence in every Country and City on Earth, delivering His Proclamations, and accomplishing with ease the complete enlightenment of some Sixteen Hundred Millions of human beings; their perfect knowledge of every individual in this Universal Audience, as exemplified in their "**severing** the wicked from among the Just" (Matt. 13: 41, 49), are mentioned in the Scriptures without any hint of difficulties, hindrances or limitations. The goings forth of the Divine Government to different parts or to all lands of the Earth, and then, as in a flash of lightning, their presence again at the Seat of Government, are mentioned without comment, as if indeed **no explanation is needed**. Human nature, with its dimness of vision and limitation of action, asks with Nicodemus, "**How** can these things be?" The Divine Word does not recognise the existence of difficulties or hindrances to the realization of Jehovah's Purpose.

In the same dignified manner, and without regard to the existence of apparently natural difficulties of realization, the extraordinary matter of Rev. 19: 5, is presented. This "Voice from out of the Throne" does not speak in vain. It is heard, and enthusiastically obeyed, by all those to whom it is addressed, and these are manifestly all the living peoples on the Earth. The two classes addressed by this "Voice" are the Authorities and Subjects of the Kingdom.

Thanks to the recently discovered wonders of wireless telegraphy, and its recognised future possibilities, it is not so difficult for our generation, as it would be for any past one, to appreciate the easy possibility of a **Divine Speaker** in the Holy Land, being heard all over the Earth by the living generation of mankind. Certainly, the mind is lost in wonder, by meditation upon these revealed verities of the Divine Purpose, and by the presence of the illimitable forces in the realm of the Divine Works, only some of which have been recently discovered by man.

The response to the invitation from the Throne of Rev. 19: 5, outlined in Verses 6-8, clearly proves that the Voice speaking is heard, understood and gladly obeyed by all those spoken to. The Universal Audience addressed comprises the two specified classes only, without a rebel or indifferent person in either class.

"Praise our God, all ye His **Servants**," draws attention to one class, "And ye that fear Him, both small and great," to another. Verse 5. But, in the recorded responses given to this invitation in Verse 6, we discover three distinct contributors to the Universal rendering of Hallelujah. First, the voice of a great multitude: Second, the voice of many waters: Third, the voice of mighty thunderings. These "voices" unite in the rendering of such a mighty Anthem of Praise to the Creator, as is unequalled in the history of man and the Earth.

It is by the understanding of matters previously commented on that there is recognition of how the two classes addressed in Rev. 19: 5, become the Three

of Verse 6, responding to the invitation. The Lamb's invitation, "Praise our God, **All Ye His Servants**," embraces two classes of "Servants," as clearly shown in the responses, and manifest in existing facts and conditions. The Immortal Brethren of Christ, constituting with Him the Divine Government, is the First Class of "Servants." The "Much People" of Verses 1, 3, and composed of all the Saints of the Dispensation before Christ, comprise the Second Class. Both these Companies of "Servants" are the "First fruits to God" of their respective Dispensations; both proved their fidelity to Him and His Service, down to death. They are all "His Servants" for Eternity, even though they have attained His unqualified approval, and the inheritance of Eternal Life and Glory. Both these Companies are "His Servants" in a special sense, for the Thousand Years Era of the glorious Kingdom then commencing. During that Era, all the members of the human family are to be brought again from death, by Resurrection and through the operation of Redemption, and placed under the dominion and Ministry of these two classes of "Servants" and their Glorious Head and King.

The Second class addressed in Rev. 19: 5, "Ye that fear Him, both small and great," are the Universal Subjects of the Kingdom, the approved Wheat of the Harvest. As previously commented on, the only Resurrections taking place down to this epoch, are those bringing forth the two Companies of Authorities, viz., the Immortal Members of the Divine Government, and the "Much People" of Rev. 19: 1, 3. No additions by Resurrection have been made to the Subjects of the Kingdom, down to the stage of Verses 5, 6.

Nothing could be more appropriate than the designation given to these Subjects. They are not addressed by the "Voice from the Throne" as "Servants," although they all have accepted the dominion of the Divine Kingdom, and are all accepted as His People. The enlightenment and work of the Harvest has roused them from the state of indifference, or of hostility to and unbelief in any feature of Divine

Truth, to a condition of intelligent faith in and loyal acceptance of the Message and Authority of the Divine Kingdom. Truth and the Divine Service, as presented by the King's Messengers, have attracted them, and a new and delightful outlook of life taken possession of their minds.

But all associated with their acceptance of the Divine Message and dominion, and of their approved attitude during the searching operations of the Harvest, has not brought them to the exalted standing of "**Servants.**" They have been learning of Him and His wonderful purposes, during the Harvest. The standing of "**Servants**" can only be attained by their obedience during the Kingdom then commencing. "Ye that fear Him, both small and great," is their designation, and this embraces an acknowledgment of their varying degrees of attainments. Not only is the same designation applied to these Subjects in Malachi 4: 2, as in Rev. 19: 5, but their succeeding development to a higher standing is also referred to. "But unto you that **Fear My Name** shall the Sun of Righteousness arise with **Healing** in His wings; and ye shall go forth and **grow up** as calves of the stall." As noted in a previous section, this reference in Malachi has its definite application to the "**Wheat of the Harvest.**" The Coming King is not only the most truthful but the most reasonable and considerate, of all Masters. He does not expect the impossible from human nature. He, Himself declared, "My yoke is easy, and My burden is light."

The Three Voices, uniting together in the simultaneous rendering of the Universal Hallelujah Chorus of Rev. 19: 6, can readily be identified. The first "voice" of "a Great Multitude," is that of the "Much People" of Verses 1, 3. This is their Third rendering of Hallelujah, and is given in response to the invitation from the Throne. The descriptive title of this Company in Rev. 19: 6, "**A great Multitude,**" is the translation of the same Greek words rendered in Verse 1, "**Much People.**" If "**A Great Multitude**" had been used in Verse 1, instead of Much People," or, if "**Much**

People" was rendered by the translators in Verse 6, instead of "A Great Multitude," the identity of the one Company in the two references would be easily manifest to all readers.

"As the voice of many waters," is the Second voice of Rev. 19: 6, and evidently proceeds from those referred to in Verse 5, "ye that fear Him, both small and great." The Universal Subjects of the King are here outlined. As recognised elsewhere, the sign of "Many Waters" is explained in Rev. 17: 15. The Universal family of Great Babylon are those signified by the "Many Waters" of Rev. 17: 1, 15, but the "Many Waters" of Chapter 19: 6, are "the peoples, multitudes, nations and tongues, comprising the first Subjects of the Divine Kingdom.

The Third voice, "of Mighty Thunderings," referred to in Verse 6, is, clearly, in a class of its own. It is the only one of the three specified voices, where volume of sound is emphasized as its prominent characteristic. With the first and second voices, the only matter mentioned is that of where the voice proceeds from. The voice of a great multitude: the voice of many waters. But with this third voice, there is not any mention of where it proceeds from, but only of the tremendous sound, "As the voice of Mighty Thunderings." In this case the last are indeed first, for, those uttering this third voice are the Immortal Angels of the Lamb, the constituents of the Divine Government. They are the First Company of "Servants" addressed in Verse 5. "Praise our God, all ye His Servants."

Comparing this Voice of Immortals in its rendering of "Hallelujah" to "Mighty Thunderings," is suggestively interesting, for, it is in agreement with all Scriptural teaching on the texture and character of the Divine Voice. There are many references to this similarity between the Voice of God and thunder. Nothing in the Universe presents such an appropriate illustration of the volume of sound emitted, when He speaks without any modulation of Voice. In Job. 40: 9, the Almighty asks Job, "hast thou an arm like

God, or canst thou **Thunder** with a **Voice** like **Him**." In John 12: 29, the people which heard the Divine Voice speak, "thought it thundered." 2nd Sam. 22: 14; Job. 37: 4, 5.

Some expositors regard the use of "thunder" in association with the Divine Being or Government as a sign of war or Military operations. In National operations and with the Kingdoms of Men, "thunder" is sometimes used as a Sign of war. But, not with the Divine. It is manifest from the explanatory Scriptures quoted that "thunder" itself, is the sign or illustration of the Divine Voice, hence when used in association with Divine Manifestations, indicates speaking. The only suggestion of thunder in the Military Revelation of Rev. 19: 11-16; in the Fiery Revelation to Great Babylon of Rev. 18th Chapter, is the terrible Voice of the King. Joel 2: 11, "And the Lord shall utter His Voice before His Army." The nature of this Voice is described in the contemporary reference in Joel 3: 16. "The Lord shall roar out of Zion, and utter His Voice from Jerusalem: and the **Heavens and the Earth shall shake**."

"The Voice of Mighty Thunderings," of Rev. 19: 6, expresses the united contribution of the Immortal Brethren of Christ to the Universal Chorus of Praise to Jehovah, "Saying, Hallelujah: for the Lord God Omnipotent reigneth." Some faint idea of these "Mighty Thunderings" can be gathered by remembrance of the Multitude of Immortals joining in this Chorus, and by the fact that every one of these Sons of God possesses a Voice of thunder, easily audible to all dwelling on Earth.

The Voice of the Lamb, from out of the Throne, is the direct cause of this Universal Anthem, rendered by the three Voices of the specified Servants and subjects. The Mighty Voice of the Lamb is only heard in the Universal invitation of Verse 5, but the Universal response to His request is also **His** offering to His Father, equally with that of the three classes of His People making it.

“The Lord God Omnipotent reigneth,” is the theme of the first portion of this Universal Anthem, of Rev. 19: 6. The special and local application of these words must be recognised to make them intelligible. They refer to the then realized establishment of His dominion over all the Earth and its inhabitants, and not to His general dominion in the Universe from Eternity. For the first time in human history the Earth is peopled by not only willing, but enthusiastic subjects of His dominion. The calling forth of Universal Praise to Jehovah for the accomplishment of this by **The Lamb**, is a true index to Christ’s glorious character. During His Earthly life He said, “My Father is greater than I” (John 14: 28). When victory is realized at the Revelation of His Second Advent: when the Divine Kingdom is in full and Eternal possession of the Earth: when all the inhabitants of the Earth are His People, the Lamb is the Author of a Universal acknowledgment, ascribing all the glory for this splendid consummation to His Father.

* The Anthem of Praise to Jehovah of Rev. 19: 6, includes references to the Lamb and His Bride, in Verses 7, 8. The Marriage of the Lamb and its associations; the standing, adornments and privileges of the Bride, are all embraced in this Anthem of Praise to Jehovah. “Let us be glad and rejoice, and give **Honour to Him**,” is the testimony of all the contributors to the Hallelujah Chorus. (Verse 7.)

In our considerations of the Divine order of events of the Second Advent, it has been noted how all constituting the Joint Heirs of Christ become His Bride or Wife by sharing His Nature, Name, and Glory. It has also been pointed out that Immortality and Incorruptibility are bestowed upon the living and dead in Christ, on the day of His return. 1st Thess. 4: 16, 17; 1st Cor. 15: 51-54. It is therefore manifest that the union of Christ and His People is identical with the Marriage of the Lamb and His Bride, of Rev. 19: 7, and that such union is effected at Christ’s Appearance

on Earth, from His Father's Presence and Home. This union or "Marriage" is the first event after Christ's arrival on Earth.

The rendering of Rev. 19: 7, in the Authorised Version, is somewhat misleading, by associating the then present tense with the Marriage of the Lamb. It reads, "For the Marriage of the Lamb is come, and His Wife hath made herself ready." This would certainly appear to suggest that, at this Epoch of the full end of the Harvest, the Marriage of the Lamb had not previously taken place, but was about to be realised. Such a conclusion is manifestly wrong, but is unavoidable if the rendering of the Authorised Version is regarded as correct. It is not in harmony with the facts of the Second Advent.

A correct rendering of Rev. 19: 7, reads, "We can be glad and rejoice and give glory to Him, because the Marriage of the Lamb **Came**, and His Wife **Prepared** herself." The Universal rejoicing and exultation, and the giving of all the glory to Jehovah, of Verse 7, is because of the event that had taken place at Christ's descent to the Earth, and that was responsible for all other operations ending in such a glorious climax. The Marriage of the Lamb and the preparation of the Bride, are both past events at the period of the rendering of this Mighty Universal Chorus. This Marriage was one of the great causes of the grand consummation, and not an event to take place at or after it.

The present tense used in the last clause of Rev. 19: 7, is also manifestly incorrect. "His Wife **Hath** made herself ready, vaguely suggests a then present procedure. "His Wife Prepared herself," is a correct translation, and correctly locates this "preparation" in the then past. As every Bible Student knows, the preparation of the Bride is accomplished during the earthly lives of those comprising that Bride. The whole Gospel Age is required in the preparation of the whole Company in this Bride, and the whole of the life of each individual member, after enlighten-

ment, is the period of "making ready," or preparing. 2nd Peter 1: 10.

Together with the Mighty Anthem of Rev. 19: 6, on account of the commencement of the reign on Earth of the Omnipotent Jehovah, the Marriage of the **Lamb** (which was one direct cause of this reign commencing) is presented in Verse 7, as a Second Cause for this final Chorus of Praise to Jehovah. All the honour for this Marriage is ascribed to **Him**. In this second matter of Verse 7, as in the first of Verse 6, the Voice of the Multitudinous Bride ("the Mighty Thunderings") unites with the Voices of His Servants and Subjects. The "Bride's" union with the Lamb is the direct result of the designs and operations of Jehovah. Ephes. 1: 4, 5. It was Jehovah Who provided the Lamb, and called and equipped His Bride, as well as endowing both with His Own Immortal Nature.

The Three Companies of Contributors to this Anthem are all correctly enlightened on the glorious facts expressed. Evidently, the Voice from out of the Throne of Verse 5, in calling forth this "Praise to Our God," is the Source of all the information expressed in the responses.

The matter of Rev. 19: 8, is the third and last "stanza" of the Hallelujah Chorus to Jehovah, called forth by the Lamb. A casual reading of this verse might easily suggest that it is an outline of events or a statement of facts, rather than a part of the Universal Hallelujah. Careful examination will discover that it is the Third and final portion of this Chorus. Although the specified matters of thanksgiving to Jehovah, in this 8th Verse, are wholly associated with the Divine endowments of the Bride, these are of such a nature as to make the Voice of the Bride to "thunder" rapturously, in its blending with the other Voices of His Servants and Subjects, concerning these wonderful endowments, so freely and unstintedly given by Jehovah.

The matter of Verse 8 is a continuation of that of Verse 7. It presents further cause for "Giving

honour to Him," on account of what **He** had "granted"—or given—to the Bride, at the previously mentioned Marriage with the Lamb. "And to her was **granted**—or freely given—that she should be arrayed in **Fine Linen**, clean and white." This exquisite Adornment of the Bride is the Clothing of Immortality, the participation in the Nature and Glory of the Lamb. The "Granting" of this is manifested in the First Resurrection, when all the Approved Members of the Bride receive the "Crown of **Life**," or the Immortal Nature, and consummate their Eternal Union with the Lamb.

An acknowledgment by these Three Voices of Verse 6, that this "Fine Linen," or Immortal Nature, was not earned by those who comprise the Bride, by anything that they had done, endured, or suffered during their earthly lives, but that, it was "**Granted**," or **Given** by the abounding grace of Jehovah, is the feature of the Praise of Verse 8.

Human nature at its very best cannot present any services nor experiences as the Just demands for Immortality, or as **Wages** for services rendered. Mistaken ideas of true values, of the highest possible attainments of human nature, and beyond all, of what Immortality signifies and embraces, are responsible for much vagueness of belief in this connection. The difference or margin between the best services rendered by the best men and women of all human history, and the gift of Immortality to these, is infinite, as to values. Manifestly, if human nature was able to observe all the Divine Laws, and thus live without sin, Eternal Life in the human nature would be the utmost that could be expected, as the reward of obedience. Belief in and obedience to Divine Truth, by imperfect mortals, or even suffering in the cause of Truth and Righteousness, cannot earn Immortality. "Eternal Life is the **Gift** of God," and Immortality is the highest phase of Eternal Life. Jehovah has offered this conditional Gift of Immortality during the Gospel Age, and has appointed the "conditions" to be observed by those who ultimately receive this "unspeakable gift." But, those who reach the "mark

of the prize" (Philipp. 3: 12-14), are indebted to His boundless grace for the "Gift" He bestows upon them. This is infinitely out of all proportion to the service and obedience rendered. "And to her was **Granted** that she should be arrayed in fine linen."

The Universal Chorus of Rev. 19: 6-8, makes manifest that not only the constituents of the Bride, but all the "Much People" of Verses 1, 3, and all the Subjects of the Kingdom, are instructed by the Lamb as to the abounding generosity of Jehovah, in giving Immortality as the "Prize" to the faith and obedience of those comprising the Bride.

The absence of all envy and the manifestation of a pure and lofty spirit, in the "Much People" and in the Subjects of the Kingdom, is an outstanding feature of the matter of Verses 7, 8. These two classes of His People are filled with gladness and gratefulness to Jehovah, for His endowments to another Company, the Bride. "Let us be glad and rejoice, and give honour to Him." There is abundant proof in this, of the commencement of a New Era on Earth, and a splendid illustration of the spirit pervading that Era.

Those who can and do apprehend the Truth of the infinite difference between the attainments of those comprising the Bride, and their endowments by Jehovah, will find no difficulty whatever, in believing in and looking for, a like manifestation of unstinted Divine generosity, with the whole of the human family during the Kingdom Age. "His ways are equal."

The last clause of Rev. 19: 8, emphasizes the declaration of the first, but is rendered somewhat vaguely in the Authorised Version. "For the fine linen is the righteousness of the Saints," is certainly both vague and misleading. A correct rendering removes all ambiguity, and is in harmony with the facts of the whole matter. "The fine linen represents the righteous acts of the Saints." But, as expressed in the first clause of Verse 8, it is only because Jehovah "**Granted**" or gave this, that the righteousness of the

Saints is regarded as worthy of the fine linen, or Immortality.*

A glance backward over the three phases of this final Hallelujah Chorus, rendered by the three specified Companies of Rev. 19: 6, 7, 8, reveals the order and outstanding features of this Universal Praise to Jehovah, at the invitation of the Lamb. The first feature of Praise to Jehovah, of Verse 6, is on account of His then established Reign on Earth. The Second phase of Praise to Jehovah, of Verse 7, gives Him all the glory for the Marriage of the Lamb, and for the selection and preparation of an approved Bride. The third cause of Praise to Jehovah, of Verse 8, ascribes to His grace, His unmeasured generosity, the adorning of the Bride, in her robes of fine linen, or the Royal garments of Immortality.

THE MARRIAGE SUPPER OF THE LAMB.

With the ending of the Third Hallelujah Chorus, finality is reached so far as Second Advent operations are concerned, and the passing of this present order of things under Human Governments. But the same Chorus introduces the New Order of the Divine Kingdom, and marks the beginning of the realization of all the matters outlined in Chapters 20, 21, 22, of this last Book of Revelation. The Thousand Years Era

*The identity of the matter of Rev. 19: 8, with that of Rev. 7: 9, 14, can be readily recognised. The one company is referred to in both texts. The "righteous acts of the Saints," of the first quoted verse, on account of which, "it was granted that she should be arrayed in fine linen," is exactly the same matter, as the "Clothing with White" of those who had previously "Washed their robes," of the second reference. These "Righteous acts," like the "Washing of the robes," are the expressions of faith in and devotion to the central truth of Atonement and Redemption through the Lamb. Ephes. 1: 7; 1st Cor. 1: 30.

The Greek "Bussinon," translated *fine linen* in Rev. 19: 8, 14, indicates the choicest material, worn by Royalty and the highest dignitaries. This fine linen is also "clean and white." The distinct relationship of the same persons in Rev. 7: 9, 14, and Rev. 19: 8, explains the use of the term "White

is ushered in by this Hallelujah Chorus, the gladsome and joyous character of that Era, being faithfully indicated in this Universal Anthem. The days of Earth's mourning are then ended, and such liberty, happiness, and plenty, provided for all, as the highest flights of human imagination have never pictured nor deemed possible.

In view of the wonderful results of the Harvest (the gathering of such a large proportion of the living generation of mankind, as the **First** obedient Subjects of the Kingdom), such a lengthy period as the specified Thousand Years, is overwhelming evidence of the Imensity and Universality of Kingdom operations with the great human family. As already mentioned and by the aid of such proofs as are available, and reasonably reliable, the probable total of the whole human race is about Twenty-six thousand Millions. If we estimate the total of the living generation at the Second Advent, at Sixteen hundred Millions—the present totality of all living on Earth, and compare even this large number with that of the approximate total of the whole human race, it is easy to see how the generation witnessing the Second Advent operations of Matt. 24: 34, is as a Lake to the Ocean of humanity. The imperative necessity for the long period of a Thousand Years as the Kingdom Age, is created by the

Robes" in the former verses, and the special term "fine linen" in the latter quotation, as the rare material of the "White Robes." The same distinction is responsible for the presentation of the same persons in a plural capacity, a "Great Multitude" (Rev. 7: 9) and in the singular, the "bride, or wife of the Lamb, Rev. 19: 7, 8. The adorning of the Bride is the cause of the White Robes being spoken of, as composed of the rarest and most exquisite material. The use of the singular, and of feminine pronouns, "Wife, Her, She," in Rev. 19: 7, 8, is imperatively necessary, for there is only **one** Bride, although that **one** is composed of a "Great Multitude" of persons, and feminine pronouns are required in reference to a Bride.

The prominence of the Plural, as also that of drawing attention to the Individuals comprising this plurality: the Conditions previously obtaining with all those referred to, and the glorious and Eternal State then entered by the same persons,—are the outstanding features of Rev. 7: 9, 14.

vast numbers of the hosts of the dead, to be resurrected, restored, and enlightened, in their respective orders. Gen. 12: 3; Gen. 22: 18; Ephes. 1: 10.

A remembrance of the probable totality of Immortals in the Divine Government, and of the addition of a like number of the approved Saints of the Old Dispensation, as Associate Rulers and Teachers, brings recognition of the abundant Divine provision, for the effective administration of this sublime and massive Kingdom.

The wonderful matters outlined in Rev. 19: 9, are not parts of the operations of Verses 1-8. It was after John had seen and heard the signs of the concluding events, connected with the establishment of the Kingdom, of Verses 1-8, that he received the matters of Verse 9. These "matters" are comprised in a statement made to John by the Angel who was with him, and showing him the visions and signs. Rev. 19: 10; Chapt. 1: 1; Chapt. 22: 8, 9, 16.

This added statement of Rev. 19: 9, is evidently connected with the events of the preceding verses, otherwise it would not have been made to John at that juncture. The necessity for making this added statement at the stage shown, is a proof that the matters stated had not been and could not be made manifest in the previous signs of the Chapter.

This statement of Verse 9, although made by the Angel to John, is not the expression of His opinion, but is as authoritative as the matters of the visions or signs. In the last clause of Verse 9, the authority for the statement is given, "There are the true sayings of God." These "true sayings" or words are, "Write, Blessed are they which are called unto the Marriage Supper of the Lamb." Although the Angel delivered these "true sayings of God" to John, it was not merely for the personal enlightenment of the Apostle, "And he said unto me, **Write.**" But, this "Writing" was not only for the benefit of all then coming Readers, although this is embraced. To place on record in the Divine Word, and at the stage indicated, this enlightening climax to the concluding operations of Rev. 19: 1-8,

presents the most important reason for this command to "Write."

"Blessed are they which are called to the **Marriage Supper of the Lamb.**" This is the first as it is the only mention in the Scriptures, of this "Supper." As clearly indicated in Rev. 19: 9, there is no "Marriage Supper of the Lamb," until after the Third and Final Hallelujah Chorus, at the full end of the Harvest, and of Second Advent operations. Although "The Marriage of the Lamb" is mentioned in this final Chorus, there is no reference to His "Marriage Supper." Only Jehovah speaks of this.

In most if not all marriages of human beings, the Supper, if held, takes place at the time of the Marriage. The Marriage of the Lamb is different in all particulars to any other. It transpires immediately after His descent to the Earth. The gathering of all His people to Him and to His Nature at the "hour" of the momentous "day" of His return, accomplishes this Union or Marriage. Unlike the "Marriage Supper," there are not any invited guests to the Marriage, nor any witnesses nor curious sightseers. The Lamb is not comparable with any other Bridegroom, His Bride is also unlike any other, being composed of a multitude of persons of both sexes.

The Angel with John and showing him the signs, makes no comment on the matters of Rev. 19: 1-8, seen and heard by the Apostle. But, at the ending of these, He speaks to John, and this not any sentiments of His own, nor any explanation of the signs just ended. What the Angel said was a Divine Revelation, constituting an addition to what had been seen and heard. The Angelic declaration in Verse 9, last clause, "These are the true sayings of God," merits the most careful attention, for the Divine Words drawn attention to, had such a powerful and overwhelming effect upon John, as to cause his prostration before the Angel. Verse 10. "And I Fell at his feet to worship Him."

It is evident from this involuntary action of the Aged Apostle that he thoroughly understood the significance and application of "Blessed are they which are

called to the **Marriage Supper of the Lamb.**" This "understanding" so thrilled him, as to cause him to fall, in adoration, at the feet of Jehovah's Messenger; so unconscious was he of anything save the grandeur of the Message.

The significance of Rev. 19: 9, can be recognised by careful attention. The **Lamb** is directly responsible for the Universal Hallelujah, of Verses 6-8, ascribing all glory and honour to Jehovah for everything associated with the establishment of the Divine Kingdom on Earth. The added words of God in Verse 9, indicate Jehovah's wish and purpose, that the **Kingdom** then commencing shall be "**The Marriage Supper of the Lamb.**"

In Isaiah 25: 6, this Kingdom is referred to as bringing "unto **All** people a Feast of fat things, a Feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The words of God in Rev. 19: 9, reveal how this "Feast" is the "**Marriage Supper of the Lamb,**" that it is provided for the "**All People**" on account of the Lamb, and that the "**All People**" rapturously enjoying the boundless provision and overflowing abundance of the "Feast," are not only the invited guests of the Lamb and His Bride, but are "**The Blessed of His Father.**"

The "**Blessed**" of Rev. 19: 9, are the "**All People**" of Isaiah 25: 6; Luke 2: 10; Dan. 7: 14, etc. This specified blessedness consists in their being "Called" or invited to this "Supper," therefore, only commences with that call. They are not "**Blessed**" before they receive the call, but, in receiving it.

The several revealed phases of blessedness, of the faithful People of God and past and present Dispensations, are all distinct from the blessedness that only starts with the call to the Marriage Supper of the Lamb. All these thrice blessed of the Lord, are in possession of Eternal Life and Glory before the establishment of the Marriage Supper of the Lamb. These were "blessed" in their standing in life before death, Rom. 4: 6-9, "blessed" in their dying in faith, or "in the Lord," Psalm 116: 15; Rev. 14: 13; "blessed"

in their Resurrection, Rev. 20: 6; and, Eternally "blessed" in their inheritance of Life. No added feature of blessedness is brought to these glorified People of God by the "Marriage Supper of the Lamb. Rather, the administration of that "Feast" to the "**All People**" invited or called, realizes the fulfilment of the covenanted Promise, "In **Thee** and in **Thy Seed** shall all the families of the **Earth be Blessed.**" Gen. 12: 3; Gen. 26: 4; Galat. 3: 8.

Thus, instead of the faithful People of God being the "Called" to the Marriage Supper of the Lamb, and "blessed" on that account, they—with the Lamb—are the direct means by which this blessedness is given to the All People sharing the "Feast." Those made "Blessed" by being "Called" to this Marriage Supper, enter for the first time into this state of blessedness.

The Lamb commences to issue the invitations to His Marriage Supper during His Third and Final Revelation to all the living Subjects of His Kingdom. By reference to the Section in this Chapter, on "the Third Revelation from Heaven," the Reader will recognise this matter. The invitation of Matt. 25: 34, is given to all those then alive on the Earth. It is only by the revealed truths of Rev. 19: 9, that there is intelligent recognition of the tremendous force of the term, "**Ye Blessed of My Father,**" as applied to the peoples developed in the Harvest. The fact of the Kingly Bridegroom, attended by His multitudinous and Glorious Bride, issuing these invitations, and designating the invited guests, "**Ye Blessed of My Father,**" makes irresistible appeal to those who have apprehended the truths of Rev. 19: 1-9.

The invitations to this Supper given to the **Living** during the Third Revelation, only mark the beginning of the "Calling to the Feast." The vast majority of the "**All People**" to be "called," are in the death state. The first call to these is to life, and is given by the Lamb. John 5: 28, 29. The death state is ultimately emptied, by the respective orders of resurrection. 1st Cor. 15: 23. As each order of this "**All People**" enters life, the invitation of Matt. 25: 34, is given them.

It must be manifest to sober thought that the Second Advent and succeeding Kingdom, in bringing finality to the Divine Purpose on Earth and with mankind, realizes the ending of the increase or multiplication of the human race. It is astounding to read in some expositions of the Second Advent and Kingdom, speculations concerning "generations to be born during the Millennial Kingdom." This extraordinary theory is advanced as Bible teaching, by those utterly unable to give any Scriptural proofs in its support, and who deny any restoration of past generations as Subjects of the Kingdom. It is indeed saddening to know that any believers in the Scriptures, contend that the promised blessing of "all the families of the Earth" in Christ, is absolutely denied all the "families" of past or present times, and to be fulfilled with some supposed generations born during the Kingdom Age.

Just as all the Rulers and Teachers of the coming Kingdom have experienced the tribulations of this present life, and are "the **First Fruits** unto God," James 1: 18; Rev. 14: 4, so, all "the families of the Earth" to receive their first great blessing by being "called to the Marriage Supper," are "the Creation groaning and travailing in pain together until now, and to be delivered from the bondage of **Corruption** into the glorious liberty of the Children of God." An absolute essential to participation either in the Rulership or Subject state of the Kingdom, is to be a constituent of this whole Creation of Romans 8: 21, 22. There are not any further additions made to this Creation of sufferers, when the invitations to the Marriage Supper go forth. The perfect moral Government of God forbids any other procedure. If it was at all possible for human beings to be **born** and live under the favourable conditions of the Divine Kingdom, without any experience of the sufferings of this present life, then no reasoning could explain, nor the most subtle pleading justify, the experiences of suffering humanity during all the Ages of this "present evil world."

Manifestly, one important reason why Christ specified that "this generation—witnessing Second Advent

operations—shall not pass,” was because it is the **last** generation to be **born**, therefore, that the natural increase of mankind will cease with it. Matt. 24: 34; Mark 13: 30. The Kingdom Age is designed and adapted solely for the completion of the Divine Purpose in the Creation of man, and in all the operations of human history since Creation. It brings to perfection all the severe schooling experiences of the human race, and fully justifies the Divine methods of this present life.

Christ could not permit natural generation or any other forces to usurp His prerogatives. No mortal can share the Marriage Supper save by invitation from the Lamb and His Bride, and all the invited guests have lived, and the vast majority, died, before this Supper takes place, but not any are born during its course.

Seeing that a large proportion of mankind has died in childhood, then immense numbers of children will arise in the various orders of resurrection. All references to children in the Millennial Age and Kingdom, in the Prophecies, refer to the products of the resurrection. They all “Come again from the land of the enemy,” at exactly the same stages of childhood as obtained at their death. Jer. 31: 15-17; Matt. 2: 16-18.

The glorious call by the Spirit and the Bride of Rev. 22: 17, is not only unlimited, but, unconditional. “Every one that thirsteth, come ye to the waters, and he that hath **no money**; come ye, buy and eat; yea come, buy wine and milk **without money** and without price.” Isaiah 55: 1. It is only by participation in this Marriage Supper that mankind can be prepared for Eternal Life.

“Listen to the voice Celestial, ye whose eyes with weeping fail,
 “God reveals His gracious Purpose, to the souls in sorrow’s vale:
 “There will be no hopeless sadness, in the New Earth’s golden years,

"Blissful years replete with gladness, 'God shall wipe away all tears.'

"Every tomb shall be deserted, Harps of Jubilee shall ring:

"Ruthless grave, where is thy triumph? Cruel death where is thy sting?

"Sing the blest emancipation, every creature that hath breath,

"Life shall quicken all creation, There shall thenceforth be no death.

"No more widowed hearts repining, No more hungry, homeless souls,

"When the Earth shall bloom as Eden and the Prince of Peace controls:

"When the ransomed hosts are singing, Not an echo of despair

"In His vast dominion ringing, 'There shall be no sorrow there.' "

G. M. BILLS.